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ART. I.—*Outlines of the Globe.—The View of India extra Gangem, China, Japan, the Malayan Isles, New Holland, and the Spicy Islands. By Thomas Pennant, Esq. Vols. III. and IV. 4to. 1l. 16s. Boards.* White. 1800.

THIS respectable author and excellent man is now no more. After writing the close of his literary life in 1792, he revived to the world of letters in 1796, and, in 1798, published the two first volumes of his Outlines of the Globe, containing the View of Hindustan. His last words were noticed in our VIIIth volume, New Arr. p. 296 (which we mention more particularly, as we find that we then misunderstood the nature of his Outlines); and his revival in the XXth volume, p. 65, where we were somewhat displeased with a puerile minuteness and unnecessary importance, in reality a second childhood. His latter days were embittered by the loss of a beloved daughter, by a painful and distressing disease, and by mental agitation, occasioned by the evils of a revolution which spared neither social nor sacred institutions. Perhaps a little remorse may, in some degree, have added to his anguish. He joined the band of professed patriots, during the administration of lord North, in order to lessen the influence of the crown. The attempt had all the success which the leaders intended; but it required no great share of penetration to perceive what would ensue, and to trace those later revolutions which have had a very near connexion with what was only designed as an engine to overthrow an administration of too long existence.

The advertisement to these volumes is the work of the author's son, Mr. David Pennant; and it claims our warmest applause, as it displays equal modesty, good sense, and filial affection. The failings of the father, if he have any, should never be blazoned in the pages of the son. The character of the author we shall transcribe.

'The pen of a son may not be calculated to record the character of an affectionate and beloved parent; the bias of natural affection may operate too forcibly; yet the silence of the person most intimately

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acquainted with the various virtues of Thomas Pennant would justly draw down the reproach of ingratitude.

'His religious principles were pure and fervent, yet exempt from bigotry; though firmly attached to the established church, he, by his writings and conduct, conciliated the esteem of those of a different persuasion. A steady friend to our excellent constitution, he ever laboured to preserve it entire; this induced him to petition for the reform of some abuses during the administration of lord North, at a period when the influence of the crown was supposed to have exceeded its due bounds; this brought him forward in later times, with additional energy, to resist the democratic spirit which menaced ten-fold evils. The duties of a magistrate he exercised with candor, with a temperate yet zealous warmth to protect the oppressed. His benevolence to the poor was unbounded; his repeated exertions to relieve the wants of a populous neighbourhood, by the importation of corn, in times of scarcity, were truly munificent. Temperate in diet, he enjoyed the fruits of abstinence; and, until a few years previous to his decease, possessed an unusual share of health and vigor. His conversation was lively, replete with instruction, and brilliant with sallies of true humour; yet too great sensibility at times lowered his natural flow of spirits, and occasioned severe dejection.

'Of his literary character the public is the impartial judge; and that public not only in this, but in foreign countries, has fixed on it the stamp of approbation. Blessed with a memory the most retentive, his powers of composition were rapid; his works were generally printed as they flowed from the pen, with little or no correction; hence some inaccuracies may be expected, but their numbers are trifling.

'Such, candid reader! is the true but imperfect sketch of the character of a man who to superior talents united the utmost goodness of heart.' Vol. iii. P. ix.

The work itself is a continuation of the View of Hindustan, descriptive of the countries to the east of the Ganges. His tour commences at Arracan, comprehending an account of the kingdom of Ava; hence, coasting to the island of Junkseilon, the archipelago of Mergui, the Straits of Malacca, and the Gulf of Siam, he proceeds to Cochin-China, to China, and Japan. These form the limits of the first volume.

Since the compilation of these Outlines, our knowledge of the eastern regions has been greatly extended by the publications of major Symes, sir G. Staunton, M. Van Braam, and other travellers. It is no fault in Mr. Pennant that he did not anticipate their labours. We think, however, that, in some instances, he has not availed himself of the materials within his reach; and perhaps the notes of his son should have been more numerous, in correcting errors or adding to the information of the reader. This defect is peculiarly conspicuous in the account of Ava.

As, in coasting the southern extremity of Asia, Mr. Pennant

notices the names given to the different bays and promontories by Ptolemy, he ought to have remarked the opposite opinion of Gosselin, who seems to have proved that the ancients never proceeded farther to the east than the Island of Junkseilon. Their Magnus Sinus was probably the Gulf of Martaban. In the account of these eastern regions, to the west of China, we meet with no information but what may be found in the most common collections. The travels of M. le Poivre were published in English in 1769, originally entitled Voyages d'un Philosophe. From these Mr. Pennant has quoted largely; though a little penetration would have showed that it was an embellished narrative, in which the truth is not easily separated at all times from its ornaments. He traces, in general, the Chinese race through the different countries with great accuracy; but in his account of the different sects, the varying system of Budha, in different regions, he is less exact.

Mr. Pennant falls into the usual error of placing the Seres to the north of China, and of supposing the Sericæ vestes to have been silk. We shall copy his remarks, and add a few observations.

'I shall make mention of a species of silk totally different in its origin from the preceding; this is described by Du Halde, who says it is made by certain worms in the province of Shangtong. It is not fabricated by them into cocons, but left adhering to small trees or shrubs, in the form of very long threads, which are gathered and woven into a coarse silk, called kien chew, a very thick, lasting sort, which washes well, and is in much esteem with the Chinese.

'This account certainly vindicates the opinion held by the ancients, that silk was an article combed from the leaves of certain trees. "Primi sunt hominum," says Pliny (speaking of the Scytharum Gen. lib. vi. c. xvii.) "qui noscantur Seres, lanicio sylvarum nobiles, perfusam aqua depectentes frondium canitiem." Virgil delivers the same notion:

'Velleraque ut foliis depectant tenuia Seres.

'The Romans believed it to be the same kind which was produced at Rome from the silk-thread which had found its way there in the time of Pliny, which makes him complain of the great trouble the Roman women had in winding and weaving their silk, while the Seres had no more to do than to gather it from the leaves of the trees. "Unde geminus fœminis nostris labor redordiendi fila rursusque texendi." It was long before the manufacture of silks was established at Rome. The use was discouraged by a law forbidding men to debase themselves by the wearing of silk, as fit only for women. The effeminate Heliogabalus is the first on record who wore a dress entirely of silk. The manufactory even in the ribband or haberdashery way did not reach our kingdom till about the year 1482. Spain had very long the start of us. Our monarchs were forced to be content with cloth stockings. Henry VIII. accidentally got a pair now and then from Spain. Sir Thomas Gresham presented a pair to Edward VI.

which was much talked of. Mrs. Montague, silk-woman to queen Elizabeth, presented her with a pair of black silk, after which her highness would never wear any of cloth. Broad silks were not woven in England till the year 1620. The southern and western parts of Europe for centuries possessed that species of manufacture.

'The manufacture of cotton must have been of great antiquity. Du Halde mentions the shrub, and the time of the sowing, which immediately follows the harvest, and in the same field. The produce is woven into calicoes, and into a cloth well known in England by the name of Nanquins, so called from the place of manufacture. I imagine that the Chinese have not at present sufficient quantity of raw materials, as great quantities are said of late to have been imported from India.

'Of the woollen manufactures I can say very little. In the province of Shensi the sheep and goats are sheered thrice a year; and of the wool of the one and the hair of the other, mixed, is made a stuff much in request. The sheep are the great-tailed kind.

'The porcelain is of unknown antiquity. The jesuit D'Entrecolles, who had a church in a town in the province of King-te-ching, a first-rate city which contained upwards of a million of people, could not trace the origin. That reverend father has been indefatigable in his inquiry; and has produced a most elaborate account of the materials and process.

'The first knowledge which the Europeans had of China was by the means of the Seres, inhabitants of the northern parts of the empire. These very distant people were among the nations whom the fame of Augustus had reached, and who complimented him with an embassy, which took four years journey to perform. They presented the emperor with pearls, precious stones, and elephants. Silk is not mentioned; yet probably Virgil learned from them that it was the production of their country, as I remark from the line of his in the preceding page. Horace informs us how expert the Seres were in the use of the bow:

> 'Puer quis ex aulâ capillis
> Ad cyathum statuetur unctis,
> Doctus sagittas tendere Sericas
> Arcu paterno?'

'The capital of these people is called, by Ptolemy, Sera Metropolis, and placed by him in lat. 38° 36′, which so nearly agrees with the latitude of King-chew, in the province of Pe-che-li, as to leave no doubt of that having been the site. I have, at p. 8, of the first volume of this work, mentioned the Comedæ, and the station of those who were bound for the commerce with the Seres. A branch of the Imaus runs from thence to the north-east, and, after some space, to the east. Part of the country to the south-east of this chain is the Scythia intra Imaum; and the part to the north-east is the Serica Regio, or land of the Seres. Various towns or cities of little use to note are mentioned by Ptolemy; in his time the resting places of the merchants in their road to the Sera Metropolis. We know no more, than that there was a commerce carried on with this country by caravans from the more western world; that it was interrupted by the Parthians, who had possessed themselves of most of the country

from the Caspian Sea to this branch of the Imaus; and by that means the intercourse was entirely cut off.' Vol. iii. p. 107.

The language of Virgil and Pliny must be greatly tortured to support the idea of this production of the woods being silk. 'Lanicium sylvarum,' and 'vellera depectant,' mean only the finer wool left by the sheep in passing through the woods; or, if this be not admitted, the whole description is well adapted to the cotton-tree. If we do not adopt the system of Gosselin in its utmost extent, it is certain that Ptolemy has extended his longitudes too far eastward, and that the connexion of the silk with China is not supported, because the situation of some part of the country, as laid down by the ancient geographer, agrees with what has been more recently observed. Our author himself remarks that the Sinæ and Thinæ of the ancients comprehended Ava and Pegu, as well as Cambodia and China: and if therefore we follow up his geographical reasoning, we must place the Seres to the north of India, in the frozen regions of Tartary, where the silk-worm could never live. If we add to this the familiarity with which authors speak of the Sericæ vestes, and the great price paid for real silk, even in the time of Justinian, we must conclude that the Seres combed from the tree either the finer wools, or, as we rather think, the cotton.

The account of Formosa we do not remember in any author. It is well compacted, concise, and probably correct.

'The coasts of Formosa are rude, lofty, and rocky. The principal port is that of Ta-wan, the same with that which the Dutch took possession of. Near it is the capital city of the same name; unfortified, but garrisoned by ten thousand Tartars, and very populous, to which the Chinese, who are a commercial people, carry on a prodigious trade. There are besides three other cities and several villages, all inhabited by Chinese. The whole is remarkably fertile, productive of grain, and all the fruits which the correspondent parts of China afford. As the whole of the island was inhabited by a barbarous people, domestic animals are in some degree scarce. Oxen are in use for riding, instead of horses; stags abound; and, among the wild animals, monkies; but it does not appear that tygers or beasts of prey are known in any part of Formosa.

'The island is divided from north to south by chains of lofty and inaccessible mountains. The greater part of the western side is inhabited by Chinese. The natives have the eastern entirely to themselves. Those which continue on the western are not better than servants to the colonists, except the inhabitants of three out of the twelve districts formed by the Chinese, which have revolted. The Formosans are a fine people, and of remarkable swiftness, which they attain by practice, so that they can outrun a horse at full speed. Their shape is easy and slender, their complexions olive, and their hair sleek and hanging over their shoulders. In the southern part of the isle they wear a linen wrapped round the middle, and falling to the knees: in the northern, the skin of a stag made into a sleeveless jacket. Their

bonnet is formed of banana leaves, adorned with tufts of the feathers of cocks or pheasants.

'Their morals have been much misrepresented by the Chinese and the Jesuits. They have no external worship, but a strong notion of a Supreme Being, which renders them a quiet, honest, and benevolent race. An inveterate hatred subsists between them and the Chinese. The last had reason to suppose that the island had its gold mines; but as they could not discover them in their part, they equipped a ship and sailed to the eastern. They were received by the natives in the most humane manner, invited on shore, and furnished with every necessary. In this visit the Chinese observed in the poor cottages a few ingots of gold left negligently, as if of no value. This excited their avarice; they made their hosts drunk, and in their sleep cut all their throats, and carried away the gold, the incitement to this horrid action.' Vol. iii. P. 150.

The description of Korea and the northern parts of China are short, clear, and comprehensive. We could have wished that Mr. Pennant had more frequently quoted his authorities; but, in following his footsteps, we trace his path directed to the labours of the missionaries. Had the Russians established themselves on the Amur, it is well observed, Kien Long might have, before his abdication, trembled on his throne. As it is, China will, before the century closes, be more indebted to the moderation of European sovereigns than its own powers for its independence. The outline of the geography of the northern districts we suppose to be correct, and can add that they are clearly described. The picture on the north and on the east might have been more completely filled by Lesseps and the last French navigators, particularly the unfortunate La Pérouse. A short and apparently imperfect account of Chinese animals concludes this part of our author's plan.

He next, as we have said, proceeds to the south-east, to Japan, and the other eastern islands; as what relates to the northern part has been before published in the Arctic Zoölogy; at least all that the author had been able to collect at the period of that publication. This period seems to have been the year 1793, and he has only availed himself of Thunberg's Flora. His chief authority is therefore the inquisitive and faithful Kœmpfer. Much of this account requires, we think, a farther review. The errors of Kœmpfer are not many, but Thunberg's narrative would have afforded many valuable additions.

In the fourth volume, the second of the present publication, Mr. Pennant describes the Malayan and Manilla Islands, New Holland, the Spicy, Molucca, and Papuan Islands, New Guinea, New Britain, and New Ireland. We shall select the introduction.

'Those who consult the map of this portion of the globe will instantly perceive the effect of the rapid discharge of the waters after

the destruction of the old world by the deluge, aided by volcanic fury. Volcanoes, or vestiges of volcanoes, are to be seen in most parts to this day; amazing caverns, mountains piled upon mountains, with all the testimonies of the mighty confusion. We know not the antecedent form, but it was evidently shattered by that great event. From the top of the Bay of Bengal, to the very pole, it swept every thing before it, and left a vast expanse of ocean, uninterrupted by any land, except the diminutive spots of Kerguelin Islands, or the lesser speck of Amsterdam and St. Paulo.

'From Cape Negrais, the southern point of Pegu, the waters seem to have been impelled towards the vast Pacific Ocean. The isles of Andaman and Nicoba first shew that tendency in a slight degree; all the peninsula of Malacca was affected in a higher. The island of Sumatra follows the curvature of that part of the continent. At Java it begins to shew the fury of the attracted course of the waters towards the east. Java, Cumbava, Timor, the Molucca Islands, and New Guinea, were formed by their influence. At New Guinea the torrent took a southerly direction, and rent into fragments all that part of the primitive world, even to the remotest of the Society Islands, which, like the train of a comet, shew the innumerable remnants of land, most evident witnesses of its course. The amazing island of New Holland resisted the force, and continues more worthy of the name of a continent. New Zealand remains divided from all the rest. To the east is sea as far as America, and remote as the pole itself on the south. The north part of the vast Pacific is contracted by the approximation of Asia and America. The crescent of islands from Alaschka to Kamtschatka mark the ancient union of the present continents. The flood formed from the south of Kamschatka the Kuril isles, Matmay, and Japan, Liqueo and Formosa, the Philippine Islands, the great Borneo, and all the groupes scattered over the ocean to the north-east, such as the Pelew, the Ladrones, and the Carolinas, and the range named after Lord Mulgrave. Such is the hypothetical view of this face of the globe.' Vol. iv. p. 1.

The whole of this is indeed hypothetical; for the face of every country shows that the current, from whatever cause, was from the south to the north, and from the west to the east. Add to this, that the islands, thus supposed to have resisted the current, are, in reality, of a very late formation, founded on coral rocks, and that the land in the Pacific is now probably much more considerable than at any former period. Even New Holland may be still a cluster of islands gradually coalescing, while many approximating islands are already forming a new continent. We have advanced some reasons for this opinion in a former article.

In the account of Sumatra Mr. Pennant chiefly follows Marsden, and gives a faithful abstract of that judicious traveller's description, assisted, among the moderns, by captain Forrest, and by some of the earliest voyagers. We shall transcribe the following short account of Enganho Island, as less generally known.

'On the island of Enganho, about ninety miles south of fort Marl-

borough, are inhabitants of most savage appearance, and of a language unintelligible to the few who have visited the place. It was scarcely known to have been inhabited, as it was long deemed inaccessible, by reason of the rocks and dreadful breakers. Commodore Beaulieu calls it L'Isle Trompeuse, and adds, that the natives murder all that come on shore. It appears from the East-India pilot to be of a triangular form. Mr. Charles Miller was hardy enough to visit it. He found the men from five feet eight to five feet ten inches high, of a red colour, with black strait hair cut short; that of the women long, and rolled into a neat curl on the top of the head. The men went quite naked; the women had no more than a plantain leaf to hide their nakedness; the arms of the men were lances headed with the bone of fish, their canoes made of two boards sewed together, and the seam filled with pitch. Their houses were circular, supported on stakes of iron-wood; they had no sort of fowl, cattle, or rice; they lived on cocoa-nuts, sugar-canes, and sweet potatoes, or fish dried in the smoke. The fish they caught with their lances, or in nets very neatly manufactured by themselves. Their behaviour was hospitable; nor did they give any sort of umbrage, till some imprudent conduct on our side excited an alarm. Conch shells, the murex Tritonis, resounded in all parts of the island, and our people thought fit to make a sudden retreat.' Vol. iv. p. 22.

Of Java the description is very imperfect, and much might have been supplied from later travellers. Mr. Pennant retains the old fable of the poison-tree; and of the natural productions of Java there is a fuller account than might have been expected. In general this part of our author's Outlines is sufficiently satisfactory, though it might, on some occasions, have been farther and more usefully extended. The natives of these islands are, for the most part, carefully described, and a short account of their customs is usually added; but in each there is great reason to suppose that the first inhabitants were a negro, or, at least, a black, race, and of an uncommon stature, the prototypes of the black giants in Eastern tales. The account of the Celebes and the other islands furnish little novelty.

New Holland is now well known; but our author wrote at a time when its shores and its riches had not been so well explored. It is creditable to his sagacity and industry that his statement should be so perfect, for little of importance can even at present be added. He returns to the Spicy Islands, and we shall transcribe his description of one of its most beautiful inhabitants, the most elegant ornament of the fashionable ladies of the present day—the bird of paradise.

'Few birds are more circumscribed in their limits than the birds of Paradise. They are confined within the Papua Islands, and that of New Guinea, and are found only from latitude 8° south, to latitude 3° north of the equator, and between longitude 127 and 140.

'Such is the general view of these wonderful birds. The paradisea apoda, of which there are two varieties, called the greater and lesser

birds of Paradise, chiefly inhabit the Arrou Isles. They are natives of both New Guinea as well as of these islands, are supposed to breed in the first, and to reside there during the wet monsoon, but retire to the Arrou Isles, about a hundred and forty miles to the east, during the dry or western monsoons. In the east monsoon they moult their long feathers, but recover them in the west. They always migrate in flocks of thirty or forty, and have a leader, which the inhabitants of Arrou call the king: he is said to be black, to have red spots, and to fly far above the flock, which never desert him, but settle where he settles. They constantly avoid flying with the wind, which ruffles and blows their loose plumage over their heads, and often forces them down to the ground, from which they are unable to rise without some advantage: hard showers of rain are equally destructive to them. When they are surprised with a strong gale, they instantly soar to a higher region, beyond the reach of the tempest; there they float at ease in the serene sky on their light flowing feathers, or pursue their journey in security. During their flight they cry like starlings, but in the distress of a storm blowing in their rear, they expressit by a note resembling the croaking of ravens.

'When they alight, it is on the highest trees, the king taking the lead; they prefer the varinga parvifolia, on the berries of which these birds and various sorts of parrots feed; some say that they feed on nutmegs, on butterflies, and even small birds; the strength of their claws favours that opinion; yet that circumstance may also be requisite to birds which are always to live perched. The natives of Arrou watch their arrival, and either shoot them with blunt arrows, or catch them with bird-lime or nooses. When taken, they will make a vigorous resistance, and defend themselves stoutly with their bills; they are instantly killed, exentrailed, and the breast-bone taken out, then dried with smoke and sulphur, and exported to all parts of India and to Persia, sold for half a rix-dollar, but on the spot for a spike-nail or a bit of old iron. They are exported to all parts of India and to Persia, to adorn the turbans of people of rank, and even the trappings of the horses, as I have before mentioned. They even reach Turkey.

'No birds have ever had so much fable mixed with their history: it was believed that they remained always floating on the spicy Indian air, and of course not to be in want of legs or feet, of which they were supposed to be destitute; that when they wanted to sleep they hung themselves by their two long feathers to the boughs of a tree; that they performed the act of love during their flight; and that even ovation, and exclusion of the young, was discharged in that element, the male receiving the egg in an orifice nature had given it for that purpose;—that they lived on the dew of heaven, and had no evacuation like other mortal birds. From their being so much conversant in the higher regions, the Portuguese styled them Passaros da sol, or sparrows of the sun; the islanders Manu-co-dewata, or the birds of God; and most of the Europeans name them the birds of Paradise. So happily did the opinion work on the little kings of the isles, that, seeing them descend (as it often happened) dead from the heavenly regions, they became converts to the truth of the immortality of the soul.' Vol. iv. p. 150.

In describing the more eastern Spicy Islands, Mr. Pennant

complains of his *curta supellex*, and seems to wish for better and more copious information: yet his description is far from being meagre or unsatisfactory. Possessing, however, the accounts of Stavorinus, we are now able to fill many of his *lacunæ*. Rumphius was the naturalist of Amboyna; and it is supposed that the work of Valentyn, 'India Orientalis antiqua et nova,' contains his drawings of the East-Indian fish. They were deposited in the India-house, in which place they were first missed while Valentyn's son-in-law was first clerk to the secretary. The following remarks on the sus babyrussa are original and valuable.

'In the mountains are the civet weesel, Hist. Quad. N° 274, from which the natives procure the civet, and sell it very cheap. In this island is that very curious hog, called the babyroussa or horned, N° 79; the sus babyrussa of Linnæus, seb. mus. i. p. 80. tab. 50; Raii Quad. p. 96; Bontius, fig. 61; Grew, p. 27; Nieuhoff, p. 195. tab. p. 96; and De Buffon, xii. p. 379.

'The last author, and perhaps a few others, extend this species to Africa, but the kind they mistake it for is my Cape Verd hog, N° 77. Linnæus makes it an inhabitant of Borneo, and Gmelin of Java, and others of Celebes and Mindanoo, but possibly they mistake for it the Æthiopian, which is found in the last: Pliny had certainly heard of it, for he describes some hogs found in India with four horns. "In India cubitales dentium flexus gemini ex rostro, totidem à fronte seu vituli cornua, exeunt, pilus æreo similis agrestibus, cæteris niger." As to the ὑς τετραχερως of Ælian, de Nat. Anim. lib. xvii. c. 10. it certainly is the Æthiopian. The species appears to me to be limited to this island, and perhaps is the most local of any of the greater quadrupeds. I am decidedly of opinion that it is found wild in Buero only. It may possibly be domesticated on some adjacent isles. As to those of New Guinea, the Papuan Isles, and the Moluccas, I cannot find sufficient authority for their existence in those places: Mr. Forrest never speaks of this singular animal; he gives figures of those of the Papuan Isles, but not the least intimation of their differing from other hogs. They are made in their bodies like our common hog, and have not the elegant deer-like form given it by Nieuhoff. They are sometimes kept tame in the Indian isles, live in herds, have a very quick scent, feed on herbs and leaves of trees; never range gardens like other swine; their flesh well tasted. When pursued and driven to extremities, rush into the sea, swim very well, and even dive, and pass thus from isle to isle; in the forest often rest their head, by hooking their upper tusks on some boughs. Their tusks, from their form, useless in fight.' Vol. iv. p. 174.

The accounts of the islands on the upper part of the Spicy Sea are taken from captain Forrest's Voyages. The Gilaloo Island introduces a copious account of the sago-tree, chiefly from Mr. Forrest; and for the description of the Papuan Islands our author is indebted to Sonnerat's Voyage, in conjunction with that of captain Forrest. Dampier also contributes his share. Indeed it must be acknowledged that we have no where seen so full and

satisfactory an account of these regions as in the laborious compilation of the present author. The ornithology merits particular commendation. The volume is concluded with a Flora Indica, which, though it admit of no analysis or extract, must not be dismissed without the praise of accuracy and extensive information.

On the whole, we have perused these volumes with a mixture of pleasure and regret;—with pleasure, as finding, in one homogeneous collection, numerous facts of importance, various descriptions of places, and natural objects, scattered hitherto in works little known, or not easily found;—with regret that a foundation so stable and promising should not have supported a suitable superstructure. At the time when this compilation was concluded it was highly valuable and interesting: since that period much has been added. Had these more recent facts been interwoven, the whole would have commanded attention for many years. At present it is mutilated and imperfect; and the imperfections are more to be lamented, as they might have been so easily supplied.

ART. II.—*Phytologia; or, the Philosophy of Agriculture and Gardening, &c. (Continued from Vol. XXXI. New Arr. p. 315.)*

WE need not apologise for prolonging our examination of this volume to three extensive articles; since, were the author's object only to combine what former authors have observed or discovered, respecting the œconomy of vegetables, the work would still be interesting. But Dr. Darwin has done more. He has added many ingenious, many valuable remarks; and if in these we cannot always acquiesce, their ingenuity must command our applause;—and we trust the observations that we have offered may, in many respects, elucidate the obscurity we occasionally meet with. The subjects of the last book are agriculture and horticulture, which we shall now proceed to examine.

The production of fruits is the most useful application of our knowledge of the vegetable œconomy, and it is pursued with scientific ability. It is a just remark, that the early buds are those of leaves only; the flower and fruit follow at a later period, and, in this respect, a plant may be said to have its age of puberty. The expression can only be analogical, and, as such, it may be admitted. Some buds are not productive for this reason; and, though the tree be old, some young shoot may not have acquired sufficient strength to produce flower-buds, or the tree may be too luxuriant in its growth of wood and of leaves to be fruitful. It is a singular fact, both in vegetable and animal propagation, that strength and luxuriance are not the most fa-

vourable circumstances for the continuation of the species. There is a standard somewhat below the highest health, in which the succession is most certainly continued, and occasionally an extraordinary effort is made even in states of debility. A tree, for instance, when declining, will afford an unusual bearing, and soon die. A consumptive woman will continue to have children till she sink from extreme debility; and the few instances of triplets or quadruplets have principally occurred from fathers at no great distance from their graves.—*Animas in vulnere ponunt.*—The final cause is undoubtedly the anxiety of nature to continue the succession; the physical reason is the erroneous direction of the powers and the juices of the plant to the leaf-buds and to the bark.

As the seedling tree will not, for a time, bear any fruit, it has been common from the earliest ages to ingraft a scyon from a more aged one, and also a more delicate branch, on a stronger stock. There is undoubtedly *some* communication of influence from the graft to the stock, but very inconsiderable, and probably not constant. The stock continues often to send off branches below the graft, which bear fruit, resembling, in every respect, what it produced previous to the grafting. It is remarkable, however, that, of the sweeter fruits, the blossoms are whiter, the buds larger, and the leaves broader and paler. If all indigenous plants and animals be stronger and more perfect than the children of art, every melioration of the fruit, or species, must be from plants of a weaker kind; and this we suspect to be in general the case.

Dr. Darwin pursues the subject of fruit-bearing from root, planted and ingrafted scyons, and gives many judicious remarks for the management of these different sources of production. One short and valuable observation from the section on the root-scyons we shall transcribe.

'When a branch of a vine, or briar, or of many other trees, is bent down, and a part of it inserted into the ground with its summit in the air, it will emit roots at the joints, and become a new tree. So the rough knobs on the bark of a bur-apple tree, I am informed, will shoot out roots, if surrounded with moist earth; and the branch may be then cut off, and successfully planted. And from almost every joint of a fig-tree, roots will protrude, if surrounded even with a woollen shred, which happens to be frequently moistened by the dews or rain; and the branch may be successfully bent down and planted in a garden-pot. All these, like suckers from the roots of seedling-trees, or like grafted scions, will become fertile as soon as the tree from which they are the offspring, whether it be a seedling-tree or not.

'This circumstance does not occur exactly similar in the insertion of buds from one tree into the bark of another; as those buds which do not arise from the bosom of a leaf, but from lower parts of the

caudexes of a branch-bud, as from the bark of a branch whose summit has been cut off, are less mature, I believe, than the summit-buds, or those which arise from the bosom of a leaf; and will therefore require some years before they can produce flowers; as is seen in those apple- or pear-trees whose summits have been entirely lopped off.' P. 381.

It was the opinion of the Linnæan school, that, in the early periods of the bud, the leaf might be changed into flower-buds. To render our author's methods of increasing the number of fruit-buds intelligible, we must transcribe his description of each.

'Thus the new vegetable production formed in the axilla of a leaf about Midsummer, which is called a leaf-bud, consists of many embryon buds, perhaps twenty or thirty, which are to form the next year's shoot; and each of these must be furnished at the same time with a long caudex in miniature, extending from the leaf or summit to its radicle or base; which consists of umbilical vessels for its vernal nutriment, and of a continuation of other absorbent vessels, and of arteries and veins, as described in Sect. VII. 1. 7. which passes along the branches and trunk from the apex or leaf of the bud in the air to its base or radicle in the ground; and which thus forms the new bark, and contributes to thicken and strengthen the trunk and branches of the tree; because each new leaf-bud with its summit, caudex, and radicle, continues afterwards to adhere to the parent tree.

'But the production in the axilla of a leaf, which is called a flower-bud, or fruit-bud, consists only of an individual vegetable with the rudiments of a number of flowers, with one caudex for its growth and nutriment; for as the seed falls from the tree, when ripe, no new apparatus of caudexes in miniature for each individual seed, as for each individual embryon bud, is required to pass down the trunk into the ground to form a new bark, and thus to thicken and to strengthen the trunk and branches.

'Add to this, that not only the seeds require no new caudexes to pass down the trunk, but that probably the stamina and coral of each flower strike their roots only into the blood-vessels, which communicate with the bractes, like mosses or funguses, which grow on trees; or like cuscuta, dodder, viscum, misletoe, and tillandsia and epidendrum; and therefore require no caudexes and radicles to pass down into the ground.

'Whence it appears, that, by rendering it more difficult for new buds to acquire new caudexes along the branches or trunk from the summit into the ground, the tree will be necessitated to produce flower-buds in preference to leaf-buds; a theory which was first delivered in the Botanic Garden, Vol. I. canto 4. l. 470, note, and explains the whole art of the management of fruit-trees.' P. 392.

This is a very important remark. The analogy and language employed in consequence of it we cannot highly approve, but must mention it to explain our author's ideas. The leaf-buds he styles the viviparous, and the seed-buds the oviparous, pro-

ductions of the plant. His first method of increasing the number of oviparous branches consists in bending the viviparous branches to the horizon; the second, in twisting a wire, or tying a waxen string round the viviparous branches; third, in wounding or breaking a viviparous branch, cutting away a ring of the bark of a pear-tree, or a semi-cylinder of the bark of other fruit-trees; fourth, in transplanting a viviparous tree, or destroying some of its roots before Midsummer, or confining its roots by pots or bricks beneath the soil; and the fifth, in cutting away or shortening the central viviparous branches. All these are different methods of weakening the plant, and the generation of each is explained with great perspicuity and precision. The singularity of the circumstances which illustrate the second method induces us to select the passage, especially as it is not extensive.

This was observed by Mr. Whitmill,

'who bound not only the viviparous shoots of various wall-trees with strong wire, but also some of their large roots, and thus increased the product of his fruit. Bradley on Gardening, Vol. II. p. 155. And M. Buffon produced the same effect by a tight cord round the branches, which previously produced leaf-buds instead of flower-buds. Act. Paris. ann. 1738.

'M. Buffon concludes from the above experiments, that an ingrafted branch bears fruit more copiously, and more certainly, from its vessels being compressed by the callus around the ingrafted junction, which may have this effect, and at the same time contribute, by preventing the luxuriant growth of its leaf-shoots, to render the tree of more dwarfish stature. I am informed that many dwarf apple-trees, which are now planted in garden-pots both in France and England, bear much fruit, and are elegantly placed in the centre of a desert at luxurious tables; and that the principal art of producing them consists in ingrafting them three or four times, scion on scion; so that the stem is compressed by the callus of three or four ingraftments before the branches are permitted to divaricate; and the trees are thus rendered beautiful dwarfs.

'The effect of thus compressing the bark by a wire, or a cord, or by the callus round the junctures of the ingrafted scions, is undoubtedly accomplished by the increased difficulty opposed to the production of the caudexes for each new embryon leaf-bud, as above explained, and the consequent generation of flower-buds instead of them.' P. 397.

The next object is to perfect and enlarge the fruit. This is effected by shortening the viviparous branches when the leaves drop off; cutting away the root-suckers; destroying the useless viviparous buds as they appear, and thinning the fruit if too numerous; preventing the production of new leaf-buds; giving additional moisture, manure, and warmth, during the early part of the growth of fruit, to the fruit itself; sometimes by wounding or gathering the fruit. The last subject comprises the methods of preserving fruit, but these are sufficiently known.

The sixteenth section, the second of this part of the work, is on the production of seeds. This subject relates chiefly to agriculture; and, as it consists of precepts in general sanctioned by experience, will not admit of much remark. The objects are, to produce seeds early, and in great quantity; to ripen seeds; to generate the best kinds of seeds; to collect good, and to determine the goodness of, seeds; to preserve and sow seeds advantageously. On the subject of ripening the seeds, the effects of frosty nights are very properly adduced; but Dr. Darwin mistakes in supposing that the frost converts the mucilage of the wheat into starch. He believes this to be the effect, because bookbinders' paste loses its adhesive quality by being frozen—but starch is itself adhesive—and because ice and snow improve pancakes: the fact is true, but the improvement is different from what our author conceives. Snow supplies the place of the eggs. There is no doubt that the grain fills while exposed to the frost, which we have suspected to be owing to the contraction of the stalk, impelling hereby the remaining fluids into the seeds. This idea however may be erroneous, and the real change has probably not yet been ascertained. The methods of more speedily, or more completely, ripening the seeds, deserve much attention. From various facts, it appears that seeds do not always degenerate when sown on the same ground; and Dr. Darwin urges the plan we have so often suggested, of choosing the fairest and the earliest plants for the purpose of procuring seeds. The means of preserving seeds merit particular attention, and our author's directions are very valuable. The following process, to ascertain whether wheat have been injured, should be generally known.

'Mons. B. G. Sage adds, that the following process will discover whether wheat has been thus injured, which may be interesting both to the baker and wheat-buyer, who want it for seed-wheat. Make a paste with flour and water, then wash it with your hands under water, which must be frequently changed till it no longer becomes discoloured. The substance remaining in the hands is the gluten: if the corn be good, this is elastic, and will contract when drawn out; if the corn has begun to heat, it is brittle; if the corn has fermented, none of the gluten will be obtained.' P. 456.

In the question concerning inclosure, Dr. Darwin decides against it, on the supposition of its encouraging pasturage rather than agriculture. In every other view it is, in his opinion, advantageous.

The seventeenth section is on the production of roots and barks. These are considered together, as they are similar in the parts of which they consist. All the roots now known are supposed to be derived from seeds, since those produced from bulbs are believed to acquire hereditary diseases, from which they must have long since perished. Tuberous and bulbous roots contain

a magazine of nutriment for the future plant; but the grasses carry this nutriment in their joints. On this account many of the bulbous roots may be employed for making sugar and spirits. The method of increasing the stock of these, as well as of the branching roots, is therefore an object of no little importance; and their use, as nutriment, renders the methods of preserving them equally valuable. In each respect our author's instructions are highly useful. The following remarks on fungi are curious; but we have reason to think not philosophically just, as many of the fungi are known to be propagated by seeds; and the arguments adduced only prove the coincidence of a nidus proper for their production.

'The fungi would hence appear to be animals without loco-motion, whose lacteal vessels are inserted into the earth, like those of vegetables; but whose gills or lungs are covered from the light, like those of animals, but exposed to the open air like the leaves or lungs of vegetables. Another curious occurrence, which seems to associate them with animals, if the truth can be depended upon, is that some of them are of animal origin; as the common mushroom is said certainly to be procured from horse-dung, as mentioned below; and may therefore have its embryon or early state in the intestines of animals, and its maturer state in the soil or atmosphere, like other insects, as the bot-fly, and perhaps the tape-worms and ascarides? as this production of mushrooms is otherwise contrary to all known analogy. Other fungi are found on the decayed parts of peculiar vegetables, from which they seem to take their origin; perhaps like worms in the intestines of animals, as the agaric of the oak, of the beech, of the elder; the boletus of the beech, and of the willow; and many others mentioned by Linnæus.

'The lycoperdon tuber, or truffle, grows under ground without light, never rising into day; and is propagated, I suppose, by only a paternal or lateral progeny, like the polypus of our ditches, and not by sexual connexion or seminal progeny. The truffle is hunted by dogs probably from its possessing somewhat of an animal scent, like the perspirable effluvia left upon the ground, by which they hunt their game or discover the foot of their master.

'The phallus esculentus, morel, and the agaricus, mushroom of various kinds, will grow without light in cellars or on beds covered with straw; and are also, I suppose, propagated by a paternal or lateral progeny only, and not by a sexual or seminal one.' P. 487.

'In the tan-yards of Derby, I am well-informed that a production of mushroom spawn always occurs in the path, where the horse walks, which draws the rolling stone to grind the bark, which path consists of powdered oak-bark and horse-dung trampled together. Of this I was in one instance an eye-witness; but whether the embryons of mushrooms were derived from the oak-bark or horse-dung was not easy to determine.

'Mr. Ferber, in his Travels through Italy, translated by Raspe, mentions the mushroom stone. He says, "the pietra fungaia is a

white calcareous stalactite, or tuph-stone, dug in the limestone hills bordering on Romagna, and endowed with the quality to produce in any season of the year esculent mushrooms, if kept in a moist cellar, and now and then sprinkled with water. This quality is owing to a great many roots, or vegetable fibres, together with the mushroom seeds enclosed in its substance. They are used in some great houses in Naples and Rome. I saw an indurated mould from the same place that had the same quality, which was used by Mr. Fabriani in the mint of Florence."

'From this account the mushroom-stone appears to consist of a porous tupha, like that with which the houses are built at Matlock Bath; and which has been deposited from the water. But a later writer has since analysed one of these stones, but does not mention how long it had been used for the vegetation of mushrooms, which might in great measure affect the results of his analysis. Mr. Gadd, in the Stockholm Transactions, says, that this pietra fungaia described first by Ferber consists of forty-five or forty-six hundredth parts of siliceous earth, and twenty of a calx of iron, with a little magnesia and vegetable alkali.' P. 488.

The fungi are an agreeable and certainly a wholesome food, a quality which Dr. Darwin is willing to extend to some of the white-gilled kind; but we would by no means advise an unlimited confidence in this opinion. On the subject of barks we find nothing which induces us to enlarge. Dr. Darwin describes the various uses of different barks, and the means of increasing the production, viz. by lessening the number of oviparous branches by means opposite to those employed to increase the flower-buds. The method of treating the wounds, or diseases, of the bark, conclude the section.

The production of leaves and wood is the subject of the next section, but offers nothing very new or interesting. The method of increasing the thickness of herbage by eating the tops; of preserving it in the form of hay; of increasing the leaves of the mulberry-tree, by the mode employed by the Chinese, as described by sir George Staunton; of etiolating or blanching the leaves of the more acrid vegetables, with the various uses of different leaves, are the chief subjects of the first part of this section. The second relates to the wood, which contains some circumstances of more curiosity and interest. Dr. Darwin first recapitulates several of his former remarks, to show that, as the bark is derived from the caudexes of the leaf-buds, the wood must have the same origin, and of course the increase of the wood is proportional to the increase of the viviparous branches. The mode of increasing the leaf-buds is consequently already explained; but scratching the bark will also occasion it to swell; and, if the bark of crooked trees be scratched on the smaller curvature, they will gradually, it is said, become straight. In the same way, a straight tree may be curvated, as is sometimes necessary for ship timber; and if trees peculiarly straight be required,

they may be thus drawn up by thick planting. To prevent the injury done to trees by lightning, our author recommends pointed wires to be attached to the taller trees. The workmen call these cracked trees 'shaky.' The rot of wood is best prevented, in Dr. Darwin's opinion, by immersing it in lime-water, and afterwards in vitriolic acid, which will completely impregnate it with gypsum, and may also render it less inflammable. We suppose our author alludes to the dry rot, which is said to be occasioned by a minute species of peziza; but charring with fire, or with nitrous acid, which produces the same change, would, we apprehend, be a much more effectual remedy. The properties of different woods are next enumerated; and Mr. Brindley assured our author that red Riga deal would endure as long as oak in all situations.—Remarks on the pith of trees, their increase by the annual deposition of wood in concentric circles, and their decay, are next described. The Swilcar oak, in the forest of Needwood, is said to be 600 years old. An address to it, written at the end of an unpublished poem, by Mr. Munday, on leaving that forest, is subjoined. In the present circumstances our author recommends the cultivation of food for men rather than of timber-trees, and would confine these to the numerous hills which will not admit of other culture.

'The production of flowers' is a curious and pleasing subject. Dr. Darwin speaks first of flowers from seeds; and of these the double flowers are the most striking objects. They are called by botanists monsters, and are produced by manure, warmth, and moisture. Those whose petals are at first more numerous are chosen for seeds; and the number is increased, in the successive offspring, by the same means, till they press on and destroy the stamina, when they no longer produce seeds. The colours of flowers are changed by planting those of different colours near, or by changing the compost; and flowers not coloured may be forced to break into colours by weakening the plant. Dr. Darwin's chemical reasoning on the colours of flowers is at best gratuitous, and we think by no means philosophical; nor indeed is the idea of colour, proceeding from innutrition, well-founded in general; for, though the beautifully coloured tulips are delicate, many, less nicely painted, are luxuriant; and we have seen the calyces of some very strong plants break into colours, as well as the neighbouring folioles of the stalk. A change of earth best contributes to break and to continue the colours.

The production of flowers from buds offers nothing peculiarly interesting: it is on the colour, or perhaps the permanence of the leaves, that a graft has any influence. The production of flowers from bulbous roots is in general well known; and Dr. Darwin adds little to the former stock of information.

Esculent and medicinal flowers, as well as those used in the arts, are next noticed; but these parts of the work contain little that is particularly new.

The most nutritious parts of vegetables are those which approach most nearly to animals, and are therefore the mushrooms, the oil and the gluten of nuts and seeds. What approaches most nearly the chyle is also highly nutritious; but we suspect that we are yet unacquainted with the peculiar nature of this fluid, and may therefore more safely state sugar and mucilage to be chiefly nourishing.

'Hence, though the oily kernels of nuts, walnuts, almonds, and the oily seeds of flax, hemp, rape, may contain most expeditious nutriment; and next to these the saccharine fruits of figs, dates, raisins, and the sweet roots of beet, mungel-worsal, ground artichoke, helianthus tuberosus, parsnip, carrot, may contain expeditious nutriment: yet the more farinaceous seeds, as of wheat, peas, rice, barley, oats, and buck-wheat, polygonum fagopyrum, and the roots of potatoes, which contain starch, and flour, and mucilage, which are convertible into sugar in the stomachs of animals, and are probably by that digestive process, and their previous mastication in the mouth, mingled with more animal coagulable lymph, as the saliva, gastric, and pancreatic juices, and may thus supply a more animalized nutriment than the former; and may on that account contribute more to strengthen the system. Of these seeds and roots it appears probable, that those which contain the most starch or gluten, as wheat, afford the most nourishment, as they are believed to make the best bread.

The alburnum, or sap-wood, of most trees in the winter months, probably contains much nutritious matter; whence it is so soon destroyed by fermentation or putrefaction when deprived of life; and by insects, when it is deprived of its protecting bark. This nutritious matter might be obtained by grating, or rasping, or pounding it, and boiling the powder or saw-dust thus procured. The bark of all those vegetables which are armed with thorns or prickles is believed to contain much nutritious matter, which their armour was designed to protect; as the inner barks of elm, holly, gooseberry, whin or gorse, contain much nutritive mucilage; thus the deer in Needwood Forest greedily peel the bark from the branches of holly which are cut from the summits of those trees where they have no prickles, as mentioned in Botanic Garden, vol. II. note on Ilex. And horses are said to be well nourished by gorse, if the prickles are previously destroyed by rolling a stone over it, as the tanners bruise their oak-bark; and some horses are said to be so fond of it, and so wise, as to bruise young gorse-bushes with their feet, and then to eat them.

'Fern roots are said to be eaten by the natives of New Holland, and in other countries in times of scarcity; but as their farinaceous or mucilaginous matter is included in ligneous fibres too hard for mastication, the method of cooking it is said to consist in boiling the root, and then extracting the fibres by hammering it to pieces. The root of white bryony, which grows to a great size in our hedge-bottoms, is said, by M. Parmentier, to possess a quantity of starch, which was capable of being washed from the acrid mucilage by grating it into cold water, and of being manufactured into an agreeable and salu-

tary bread; like the bread made from the cassava, which is said to undergo a similar process, by expressing some of the acrimonious mucilage previous to the application of the heat of cookery; which, however, not only destroys the acrimony of many vegetables, as of water-cresses, cabbages, and the skins of potatoes, but is also believed to render some of them more nutritive, by coagulating their mucilage, which was previously combined with too great a proportion of water.

'It would appear therefore in general, that the seeds or kernels of vegetables afford the most nutriment; next to these their fruits and roots; and afterwards the alburnum or bark. Some of the flowers also in their early state before impregnation, as those of artichoke, *cinara*, and cauliflower, *brassica*, are nutritious from the mucilage which they possess; and some seeds, already impregnated, but still in their immature state, along with their husks or capsules, as those of kidney-bean, phaseolus, and of very young peas, afford a salutary nutriment. And, lastly, all flowers after the expansion of their corols secrete honey; which supplies food to innumerable insects, who plunder it, as well as to mankind. In the bases of many leaves another saccharine or mucilaginous juice is secreted, as at the joints of grass, on the bulbs of onions, and at the lower parts of the leaves of cabbages, and around the stems of asparagus, mercury, and hop-buds, during the early state of their flowers; but the leaves themselves, like the lungs of animals, seem to possess less nutritious aliment than many other parts of their system.' P. 553.

Some reflexions on the happiness of organic life conclude these inquiries. As animals prey on each other, or on the vegetable productions, the benevolent philosopher looks for sources of happiness to compensate for this mutual war and mutual destruction. In this place, our author contemplates irritation alone as a source of happiness: that derived from imagination and volition may be treated of in a future work. The pleasures arising from irritation are in part the general feeling of existence, and in part the mere animal gratifications; but as these are supposed to belong to the lower orders, as well as to vegetables, it is the author's object to show that, in what appears to be destruction, pleasure is only communicated to other races, and sometimes more extensively diffused.—It may be so: the speculation is pleasing, but not very profitable in its progress or conclusions. Some lines on the cultivation of brocoli, translated in part from a poem of Mr. Tighe, conclude the section.

The twentieth section contains a plan for the arrangement of vegetables into classes and orders more natural than those of Linnæus. The principle of this plan is our author's observing that the classes derived from the proportion and situation of the stamina, or indeed from their number, when combined with proportion and situation, are more natural than those disposed from the number only. This idea is properly expanded and well supported; but perhaps it would be better to perfect the natural orders, either of Linnæus or Jussieu, than to frame new ones.

We do not mean to say but that Dr. Darwin takes advantage of the numerous natural associations to be found in the Linnæan system; but he has not looked beyond them. Jussieu's work, lately published, with improvements by Ventenat, would suggest some valuable information on the subject.—Additional notes, and an Appendix on the melioration of the drill plough, conclude the volume; and we shall now conclude our article.—We need not add any general character. Its faults and its merits we have fairly appreciated; and, as it has engaged so much of our time and attention, we must have thought it on the whole truly valuable.

ART. III.—*The Asiatic Annual Register, or, a View of the History of Hindustan, and of the Politics, Commerce, and Literature of Asia, for the Year* 1800. 8*vo.* 13*s. Boards.* Debrett. 1801.

THE æra of the publication of the first volume of the Asiatic Annual Register was highly propitious, as it gave an opportunity of recording an event of a splendor and importance scarcely equalled even in the East, where revolutions and changes of the greatest magnitude are perpetually recurring. The destruction of the tyrant of the Mysore, and the downfal of his empire, were events whose influence could not but be felt far beyond the spot to which they appertained;—they could not but contribute to fix the wavering politics of doubtful friends, to rivet more firmly chains that have been loosened, and to throw round the British name and arms that brilliant lustre which must be of the utmost importance in future hostilities and negotiations. Succeeding volumes cannot be expected to impress us with so powerful an interest; and the reader, who feels the unfavourable comparison, should attribute it to its true source, nor suffer the character of the work, or that of its editor, to fall in his esteem from causes unconnected with either. Indeed the value and the interest of every periodical work must depend on the circumstances to be recorded. Those who echo the public voice can only repeat what has been said antecedently.

In some respects the plan of the work has been altered; and, instead of the history of the British in India, the author means to give a more general and extensive view of the connexion of all the European powers with Hindustan. Of this enlargement of the plan we by no means approve. It certainly is not necessary, and, in some respects, is inappropriate; for though the incidental mention of the connexion with such other powers, in which their leading views and general conduct occur, be indispensable, yet a particular account is totally foreign to the purpose. The Portuguese settlements, and the decline of their in-

fluence, are the subjects of this part of their history. It is wholly a compilation, without any particular merit, and, indeed, without any prominent fault. The miscellaneous tracts also, it is said, are to contain a greater variety of matter. Some minuter changes it is not necessary for us to record.

The chronicle, the state papers, the proceedings in parliament and at the India-house, need not detain us. The events recorded in the chronicle are more carefully compressed or abridged than in the former volume. The characters in the department which follows are not sufficiently varied and interesting. We first find three biographical memoirs of Hyder Ally. The two first are not wholly inconsistent, though, in several minor particulars, differing from each other. The second is by far the most minute. He was an officer of some rank in the army of the rajah of the Mysore, and a successful rebel, in appearance against the minister, but in reality against the sovereign, whom he confined, yet in whose name he conducted the government. The third memoir is a part of a speech delivered at the India-House by Mr. Moore, and, apparently, a varnished tale to hide the enormities of Hyder, representing the rajah as a lama, confined to his monastery, and leaving to a minister the active government of his people. Whether this minister were Hyder or any one else is, therefore, of little real importance. But the whole story appears to be by no means a correct representation, and is not supported by any historical monument. Further anecdotes of Tippoo Sultaun from colonel Beatson's View of the late War in the Mysore, and a short Account of Muzaffer Jung, from Mr. Gladwine's Asiatic Miscellany, an Indian publication, follow. Muzaffer Jung was one of the petty princes of India, who died in 1757, and was chiefly remarkable for being one of the first who took Europeans into his service. He was an ally of France. From the letters of Luke Scraftoh, esq. we find characters of the Hindus and of the Moors of Hindustan extracted. A part of the latter we shall select: the information is new and interesting.

'The word Moors is used by us to express the Mahommedans of all sects and countries who are settled in India. It is indeed necessary to have some general word; for whether Patan, Persian, or Tartar by birth, it matters not; the enervating softness of the climate soon forms but one common character of them, the distinguishing qualities of which are perfidy and sensuality: but it will be, nevertheless, necessary to trace their progress to that character, and to distinguish the various nations they come from, before they are melted down into the common mass.

'The Moors of India have the following origins:

'The Arabs who came from the Persian Gulf, settled at Masulipatam; from thence made conquests of the open country up to Delhi, to which they gave a race of kings, who were expelled by Tamerlane

and his successors; but they appear to have founded various colonies in different parts, who still subsist, and are called Patans.

'The Afghans, who came from Candahar and the mountains that divide Persia from Hindustan, are also called Patans; but whence the word is derived, or why the appellation should be common to both of them, I will not pretend to ascertain. The Tartars, or the Mogul Tartars, who came in from Bochara and Samarcand with Tamerlane, are commonly called Moguls. The same name is also given to the Uzbec, Calmuc, and other tribes of Tartars, who are continually coming in as a kind of adventurers, as well as the Persians, who, since the destruction of their own empire, seek refuge at the courts of the Mogul and the nabobs of the provinces. These, with the slaves they have brought up to their own religion, compose the whole body of Mahommedans, whom we blend together under the general denomination of Moors, and who, though not in number the hundredth part of the natives, yet, by the division of the Hindus, keep almost the whole in subjection. Of these, the Moguls are in possession of the throne of Delhi, and most of the principal governments and employments thereon.

'If we could come at their true character, we must look for it in their education. Till the age of five or six the boys of rank and family are left entirely to the eunuchs and women; and from the fondness and tenderness of their management they first acquire a delicacy of constitution, a timidity, and an early tendency to the pleasures of the seraglio. They are then provided with tutors to teach them the Persian and Arabic languages; and at this early age they are brought into company, where they are taught to behave with great gravity and circumspection; to curb every motion of impatience, learn all the punctilious ceremonies of the Eastern courts, to say their prayers in public, and every exterior of devotion; and it is astonishing to see how well a boy of eight or nine years of age will acquit himself in company. They are also taught to ride, and the use of arms, and are furnished with their shield and sabre, and a little dagger at their waist, which is called a cuttary, the principal use of which is to stab on occasions. When the hours of school and company are past, they return to the seraglio, and the parents never scruple to admit them to all their plays and diversions, at which are exhibited every thing that is beastly and unnatural, not in a manner to excite horror, but merely to afford diversion. Nothing ever shocked me more than to see the insensibility of the parents in exposing such scenes to the tender minds of their children. The slaves and women of the seraglio wait with impatience the first appearance of desire to debauch them, unknown to the parents; and this manner of education continues till thirteen or fourteen, when they consummate their marriages, which are made by their parents in their infancy, and a separate household is formed for them. They are then forbid their father's seraglio, are permitted to see none but their mothers, nor has the father even permission to see his daughter-in-law; and from that time that dissimulation which they learnt from their father's lessons and examples is practised between father and son, and too often a jealousy arises between them, which their history shews frequently ends in blood. This is the general education of all the great, and there are few

exceptions. The poor and middling sort are only curbed by the shortness of their finances; for, as soon as they acquire money, they tread in the steps of their superiors. Here then you see the seeds of that perfidy and sensuality which are the distinguishing qualities of an Indian Moor—qualities that would have long since destroyed the whole race of them, had they not been continually supplied with new recruits from their original country.

'The Patans, as I said before, are settled in numerous colonies in the interior of India, chiefly in the barren and mountainous parts, and appear to be the descendants of those Arabs who came in from the Gulf of Persia, whose power was broke by Tamerlane and his successors; but such who had got possession of any country difficult of access maintained themselves there; and their descendants are the best soldiers of the empire, but are detested by the Moguls, who look on them to exceed themselves in perfidiousness and cruelty. They make a trade of hiring themselves out, and, if they have an opportunity, make no scruple of dethroning the power which hires them. As to the Afghan Patans, they seldom continue here; they only make incursions for plunder, and return with their booty. The Uzbec, Calmucs, and the various tribes of Tartars who come to settle here, when they first arrive, are a bold, hardy, martial people. Their rusticity and the barbarity of their manners are greatly derided by the old standers. They generally bring a good horse with them, and are sure to be taken into service, for they are reckoned more faithful than other Mahommedans. They begin as a simple cavalier, and are preferred by degrees, till some of them come to great commands. At first they abhor the sensuality and effeminacy of their masters; but by degrees their native manners wear off; they adopt the luxury they despised; they marry the women of the country; and their children, or at the utmost their grand-children, have nothing remaining of their Tartar origin;—like our English hounds, when sent abroad, the first of which retains some title of the qualities of a hound, but the next are no better than curs.

'The Persians are but a small number; and, on account of the fairness of their complexion and politeness, are favourably received at court, the great men being desirous of marrying them to their daughters, that they may keep up the complexion of their family: for, degenerate as the Moors are, they are proud of their origin; and, as the Mogul Tartars are a fair-complexioned people, a man takes his rank in some measure from his colour. As to the slaves bred up to the Mahommedan religion, they are much such a race as the converts the Portuguese make to their religion; they are destitute of all the commendable qualities of the Hindûs, and acquire only the bad ones of the Mahommedans. I am sensible I have altogether given the Moors a detestable character; and I am sorry to say it is so universally true, that I never knew above two or three exceptions, and those were among the Tartar and Persian officers of the army, whose native manners were not yet utterly corrupted.' P. 19.

'Some Particulars tending to illustrate the peculiar Manners of the Hindus' are not professedly taken from any work, and do not contain any information strikingly new or favourable to the Hindu character. 'A Biographical Account of the Ancestors

of the present Rajah of Coorga,' one of the enemies of Tippoo, is not very interesting to the general reader. The 'Account of the Life of Sir William James,' the most successful of the sea officers who, in the early period of the British connexion with India, served in this part of the world, is likewise not copied from any acknowledged authority. We have mentioned sir William James in our review of Mr. Pennant's Outlines; and, as well as our memory serves us, this biographical sketch is taken from Mr. Pennant's work. The 'Account of the Life of Camoens' is extracted from Mr. Mickle's introduction to his translation of the Lusiad. The 'Manners of the Inhabitants of the Mauritius,' and an 'Account of the Life of the Princess Wolfenbuttle of Russia,' wife of the czarowitz Alexis, son to Peter the First, and murdered by his command, and the 'Life of M. D'Apres de Mannevillette,' an intelligent astronomer and geographer, are taken from M. de Vaux's Account of the Mauritius, a work we mean soon to notice. The life of the princess is highly interesting, and we regret only that we have not room to transcribe it: We may again return to it in our account of M. de Vaux's labours.—'Authentic Anecdotes of the Military Life of General Harris,' the conqueror of Seringapatam, and 'of Major-general Floyd,' deserve the appellation given them, and will afford the reader considerable satisfaction.

The miscellaneous tracts follow; and the first of these is 'Some Account of the Natural Productions of the Island of Ceylon, particularly in the Environs of Columbo,' which will not admit of an extract or abridgement. 'A Narrative of the Campaign in Bengal, in 1760, communicated by Colonel Ironside,' is followed by 'A Narrative of Military Transactions in Bengal in the Year 1761,' and 'Extracts of Letters from Major Polier,' dated May, 1776, will be highly acceptable to the Indian historian. From the last we shall select an account of the Seiks, whose situation, on the north, renders them at this time interesting objects, since danger to our Indian possessions can only threaten from that quarter.

'As for the Seiks, that formidable aristocratical republic, I may safely say, it is only so to a weak defenceless state, such as this is. It is properly the snake with many heads. Each zemindar, who, from the Attock to Hansey Ifsar, and to the gates of Delhi, lets his beard grow, cries *wah gorow*, eats pork, wears an iron bracelet, drinks bang, abominates the smoking of tobacco, and can command from ten followers on horseback to upwards, sets up immediately for a Seik sirdar; and, as far as is in his power, aggrandises himself at the expence of his weaker neighbours; if Hindû or Mussulman, so much the better; if not, even amongst his own fraternity will he seek to extend his influence and power; only with this difference, in their intestine divisions, from what is seen every where else, that the husbandman and labourer, in their own districts, are perfectly safe and unmolested, let what will happen round about them.

'From this small sketch it may be easily conceived that the Seiks are much less formidable than they are represented. It is true that they all join together when invaded, as was the case when Abdallah passed through their country. But, notwithstanding they had assembled an immense body of cavalry, extremely well mounted, yet they never presumed to make a single charge on the Duranny army, or even on detachments; and, considering their irregularity and want of discipline and subordination, it was well for them, I think, they did not. They satisfied themselves in making a kind of hussar war of it, cutting off stragglers, and intercepting provisions. In this they excel. To say the truth, they are indefatigable; mounted on the best horses that India can afford, each carries a matchlock of a large bore, which they handle dexterously enough, and with which they annoy considerably, avoiding at the same time going in large bodies, or approaching too near. Such is their way of making war, which can only appear dangerous to the wretched Hindustân troops of these quarters, who tremble as much at the name of a Seik as people used to do, not long ago, at the mention of Mahrattas. But what is more to be admired, those Seik sirdars, whose territories border on the king's, were but lately zemindars of the Jauts, and of their cast or tribe, under which denomination had they remained no one would have thought of them; but, now they have put on the iron bracelet, fifty of them are enough to keep at bay a whole battalion of the king's forces, such as they are. This shews the force of prejudice, and the value of military reputation. Such are the immediate neighbours of the king.

'Five hundred of Nujhaf Khan's horse dare not encounter fifty Seik horsemen; and yet the last are as despicable a set of creatures as any that can be imagined. On the whole, was it not for Sombre's party, and Letafet's forces, Nujhaf Khan would not be able to stand his ground half an hour; and yet this is the Mighty Chief!' P. 34.

The account of Delhi, among these extracts, is very full, but too long, and perhaps not sufficiently captivating, for an extract.

'A Description of the Kingdom of Assam, from the Alemgeernameh of Mohammed Cazim,' is translated by Mr. Vansittart, and extracted from Mr. Gladwine's Asiatic Miscellany. Assam is the connecting region of Ava with Bengal, though somewhat to the north of the latter district. We have often had occasion to mention it in our late articles. This author speaks of the Assamers as enterprising, strong, and courageous, but, at the same time, vindictive, treacherous, and deceitful; void of kindness, sincerity, and truth; defective in honour, good faith, tenderness, and humanity. In this picture, an enemy seems to have held the pencil; but, from our other inquiries, the inhabitants of Assam do not appear either estimable or amiable. From various works, which have been already the subjects of our remarks, there are numerous extracts. These we shall notice together, that we may afterwards descant more particularly on such as may not again occur to us. The description of the Indian Classes, by Mr. Colebrooke, is taken from the fifth

volume of the Asiatic Researches; 'the Particulars of the Journey of the Teshoo Lama from Thibet to China,' and the 'Letter of Kien Long, Emperor of China, to the Grand Lama of Thibet,' from captain Turner's Embassy to that country; the 'Account of the Island of Amboyna,' from Stavorinus's Voyages; 'an Account of the Religious and Civil Institutions of the Burmans,' and 'an Account of the Andaman Islands,' from colonel Symes's Embassy to Ava; major Allan's 'Account of his Interview with the Princes in the Palace of Seringapatam, and of finding the Body of the late Tippoo Sultaun,' from major Beatson's View; a 'Letter from the Rajah Jeswunt Sing, who died in 1678, to Aurengzebe,' from Orme's Fragments; 'a Narrative of the Reigns of the Successors of Mahomet, and of the remarkable Schism in the Mussulman Religion,' from the Bibliothéque Orientale; 'One of Tippoo Sultaun's Dreams,' from major Beatson's View; a 'Narrative of a Journey to Sirinagur, by Captain Thomas Hardwicke;' a 'Narrative of a Journey from Agra to Oujein,' by Mr. Hunter; 'an Account of the Petroleum Wells in the Burmah Dominions,' by captain Cox, and Mr. Boag's 'Observations on the Poison of Serpents', from the sixth volume of the Asiatic Researches; and 'a Disquisition on Regal Succession,' from Mr. Colebrooke's translation of a Digest of Hindu laws.

These articles are, in general, selected with great judgement; but a few of them might have been omitted without any injury to the work. We shall next notice those tracts of a more original kind.

The account of Benares and Lucknow are taken from Mr. Gladwine's Asiatic Miscellany. The first is the holy city, and adorned with religious buildings, and every thing which can attract the attention of a superstitious race; but is, in reality, a receptacle of licentious intrigue. The great idol is the Mah Deeoo, the Phallus of the Egyptians. The sacred bull is preserved with veneration; and fire is not only a sacred offering of the Hindus, but worshipped by them, as well as its prototype the sun. Lucknow is the capital of the present nabob of Oude; a prince, though not without abilities, indolent and dissipated in the greatest degree. His museum, his aviary, his menagerie, his armoury, and his paintings, are beyond measure varied, curious, and valuable.

'Manner of Hunting among the Princes of Hindustan' is also from Mr. Gladwine's Miscellany. The description was taken from a hunt with Cossim Ally Khan, nabob of Bengal, in 1761, but contains no information not generally known. A 'Narrative of a Route from Chunargur to Rajamundry,' by J. Blunt, ensign-engineer, we do not remember to have seen before, and it is quoted from no work. Chunargur is in the Guzerat, in the heart of the peninsula, a little to the south of Benares; and Ra-

jamundry near the coast, almost in the south of the Ellore sircar, bordering on the Carnatic. The journey is, therefore, nearly north and south, through a part of the peninsula little known, and, in many places, scarcely inhabited. The following rude remains of Hindu superstition are highly curious:

'February 16.—We were under the necessity of halting this day, in order to divide our grain, to form it into packages, and to contrive the means of transporting it. While my people were thus occupied, I received intelligence that some ancient Hindu temples, chiselled in the solid rock, were at no great distance. They seemed to answer to the description of a place mentioned to me by Mr. Duncan and lieutenant Wilford, previous to my leaving Benares, as worthy of my attention, and to which they gave the name of Gupt Cāchi. Whether it is the same or not I do not presume to decide; but some account of it may not be uninteresting to those who admire the productions of remote antiquity.

'The weather was very squally through the greater part of the day, with thunder, and a few drops of rain. The clouds, however, dispersed in the evening, and, a fine breeze springing up from the westward, I set out to visit Rawunmarra. A slight track through a thick forest conducted me, in about half a mile, to the village of Marra, in whose immediate vicinity is a rocky hill, covered with many small Hindu temples sacred to Mahadeo; and I continued forcing my way through a very thick forest for about a mile and a half, when I arrived at a small recess at the foot of the hills. I now, with some difficulty, ascended one of them, when I discovered an Hindu temple formed on the side of it: it was about fifty feet long, forty-five broad, and fifteen and a half high: the shafts of the columns were very much diminished, as if attempts had been made to cut them away, that the roof might fall.

'The only mooruts or images which we could discover, were Rawun with twenty arms; he held a spear in one of his left arms, and was surrounded by his warriors and attendants. His contest with Rama is related at large in the Máhábhárát. Opposite to him was the consort of Siva, whose principal name, in this part of India, is Bháváni; on her left hand was an image, but in such a state of decay that we could not form a conjecture concerning it; on her right hand sat Ganeish, the god of wisdom, whose elephant's head, the symbol of sagacity, we readily discerned. In an interior apartment was a cell evidently formed for Mahadeo; but the priapus was gone, though the place on which it had stood was very apparent. The cells on each side of that which Mahadeo had once occupied were become the habitations of bats. At a short distance to the west of this temple was a smaller one, a detached apartment of which contained Mahadeo. Rawun was on his right hand, and Bháváni on his left. Between the two temples is a small cell, evidently designed for the residence of a fakeer. In my way from the village of Marra I crossed a spring, which my guide informed me was perennial.' P. 140.

The passage of the Gauts in the mountains of Corair was peculiarly difficult; and the jealousy of the rajahs added the ap-

prehension of famine to the difficulty. The rocks are red granite and a solid red clay. Among them was a rich iron mine that had been lately worked; but the labour of the ascent was so considerable that the tract appeared often impassable. As may be expected, the climate on the hills was temperate, and the mountaineers ignorant, uncultivated, and poor. They preserve the Hindu festivals, with little knowledge of their object, and are apparently unacquainted with the more important ceremonies, though credulous and superstitious in a high degree. From these mountains proceed the Soane and Nerbudda rivers, the former of which, turning to the north and east, falls into the Ganges, and the latter into the sea on the west of the peninsula, forming, together with the surrounding sea, an island, on the north-east of which is Bengal. In the journey, a camel, which had been bitten by a mad dog, died of hydrophobia. Our author greatly wished to visit the sources of these rivers, but the difficulty of the path, and the unsettled state of the country, contributed to prevent the attempt. The country is under the dominion of the Mahrattas; but their authority is inconsiderable and precarious. The account which he received of the rise of these rivers, and the temple on the top of the mountain, we shall select.

'On the following day, therefore, he sent two Pundits to me, who had been frequently on the spot, and who were represented to me as very intelligent men, and well qualified to give me the most satisfactory information. They were Brahmans of an high cast, and deeply versed in every branch of Hindû learning.

'I made my first inquiries concerning the roads from Ruttunpoor to Omercuntuc, when they informed me that there was but one, which leads from the town to the hills, on the north side, and from thence over their summits, along the brinks of precipices, through deep defiles, and almost impassable forests, to Pindara, a distance of twelve coss. This village, though the head of a purgunnah of the same name, is very poor and inconsiderable, consisting only of a few Goand huts. From this place the road was known only to the mountaineers, who were always taken as guides to direct the pilgrims in ascending the Table Land of Omercuntuc.—The river Soane rises beneath, and on the east side of Omercuntuc; and is increased by various streams that issue from the north-east side of this mountainous country. The river takes a northerly direction, through part of Sohaugpoor and Boglecund, to Burdy; when it takes nearly an eastern course, till it falls into the Ganges.

'Having gained the ascent of the Table Land, the temple appears in the centre of it. Near it the Nurbudda springs from a small puckacoond or well, that furnishes a perennial stream, which, after gliding along the top of the Table Land in the form of a small rivulet, precipitates itself along from the west side of it, by an abrupt fall from a most stupendous height, into Mundilla. At the foot of the Table Land it spreads into a considerable expanse, and, being immediately joined by several copious and tributary streams, assumes the form of a large river.

'I was very much satisfied at the account given of the sources of these rivers. It was delivered with so little hesitation, and agreed so well with the account that my hircarrah had already given me, as to leave no doubt whatever in my mind as to the truth and accuracy of it.

'I now inquired of them in what territory Omercuntuc was considered; when I was informed that the Nagpoor government attached a part of it to their purgunnah of Pindara: a second portion was claimed by the Sohauypoor rajah; and a third by the Goands, in whose possession the whole of it was at that time. The temple was described as a building about forty feet high, enriched with numerous figures, which are intended to represent some mythological history; the offspring of Hindû superstition.

'The wealth which arose from the offerings made by, and the impositions levied on, the pilgrims, had produced several competitors for it; but it properly belonged to the Brahmans, who attended on the pagoda, and performed the ceremonies prescribed for the worship of the divinity to whose honour it had been erected. At the source of this river the Hindûs pay adoration to the consort of Siva, whom sir William Jones, in his treatise on the Gods of India, Greece, and Italy, mentions as being distinguished by the names of Parvati, or the Mountain-born goddess; Darga, or difficult of access; and Bhávâni, or the goddess of fruitfulness: the latter of which is her principal name at Omercuntuc.' P. 159.

The antiquities, and the legends attached to them, at Ruttunpoor, where our author remained five days to recover his strength and spirits, are interesting and entertaining, but too extensive for an extract. Our author was obliged to take a road somewhat circuitous through the Chunda; as the southernly road, through Jacpoor, was dangerous. At Byragur he was in comparative safety, as the Mahratta authority is well established; but, as he arrives in more civilised districts, his account is less interesting. The strength of the country, the romantic prospects from its hills, and the neglected fertility of its jungles, form together a very interesting picture; while the barbarous and degraded state of its inhabitants, the Goands, is a no less striking contrast. The geographical details annexed to this paper render it highly valuable.

An account of the islands of Amboyna and Banda, together with a general view of the Spice Islands, taken from the narrative of a gentleman who surveyed them since they have been in the possession of Great Britain, is an article equally original and interesting. Their value is considerable, and supposed capable of realising, by its exports and imports, a revenue of half a million. We cannot, from its extent and miscellaneous nature, pursue the account minutely, but shall select a passage or two, of which the first relates to the character of the native inhabitants.

'In the manners and dispositions of the native inhabitants there is little to praise; and the savage wildness of their countenances is a tolerably just type of their tempers and habits, which do not differ

much from those of all the other Malay tribes.—Where the climate and soil so amply provide the means of subsistence, and render the labour and industry of man superfluous, if not unnecessary, the people are generally inclined to indolence; though, as is the case in Amboyna, they frequently possess a spring of activity in their minds which fits them for the boldest undertakings and the most hazardous pursuits: yet, treacherous, cruel, and capricious, their resolution proceeds from the instinctive bravery of their animal nature, rather than from the reflective and sobered fortitude of the human mind. Fierce and implacable in their anger, they are easily prompted by their leaders to the commission of the most outrageous crimes, particularly when their passions are stimulated by opium, to which, like other Orientals, they are greatly addicted. Wild and inconsiderate, they are at one moment hurried into the most flagitious extravagances, and the next their rage subsides into a listless and innoxious apathy. At the time of committing a crime, though fully sensible of its enormity, they are regardless of the consequences that may arise from it, and they are altogether incapable of repentance and contrition. Full of artifice, and extremely vindictive, they require to be guarded with the utmost vigilance. Of death they seem to have little fear, and sometimes they even brave it: public executions, therefore, have no great effect upon them, except when they are accompanied with those more than horrible tortures which it has long been the policy of the Dutch to inflict. They are, however, sometimes touched with a sense of shame; and banishment from their country, or families, is more poignantly felt by them than any other punishment. These considerations have induced the Dutch, for the most part, to sentence criminals to banishment, or to hard labour, where they are separated from their families, instead of condemning them to death; and it is by a nice and due discrimination of the inconsistent qualities in the character of these people that they can alone be safely governed.' P. 205.

Our author's proposals are highly humane and liberal, and we trust will be attended to. From the account of Banda we shall select the description of the nutmeg-tree.

'The nutmeg-tree grows to the size of a pear-tree; its leaves resemble those of the laurel; it begins to bear fruit at ten years growth; and the fruit improves in quality, and increases in quantity, until the tree has attained the age of a hundred years. It requires to be securely sheltered from the hurricanes to which these islands are sometimes exposed; for many of the nutmeg-trees are situated on the steepest sides of the hills, where they cannot take deep root, and by consequence are likely to be torn up by sudden gusts of wind. It is asserted that the chief loss which the nutmeg plantations sustained by the hurricane in 1778 was in consequence of a great many of the almond-trees which had afforded them shelter having been cut down.

'The nutmeg, when ripe on the tree, has both a very curious and beautiful appearance: it is about the size of an apricot, and nearly of a similar colour, with the same kind of hollow mark all round it; in shape it is somewhat like a pear: when perfectly ripe, the rind over the mark opens, and discovers the mace, of a deep red, growing over, and covering in part, the thin shell of the nutmeg, which is black.

'There are persons called foresters who superintend the parks and the drying of the nutmegs and mace. They are directed to make regular reports to the governor respecting the state of the different parks, and the quantity of spices which they yield. Besides these persons there are directors of the parks, who visit them every month, to see that the trees are properly attended to, and planted at regular distances from each other; and also to observe whether the foresters are active and careful in the execution of their duty.

'Almost the whole of these islands being appropriated to the cultivation of nutmegs, they neither feed cattle or produce grain enough for the maintenance of the inhabitants. Like Amboyna, they have therefore been supplied annually from Batavia with rice and other articles of provision.

'All the aforesaid regulations concerning the cultivation of the nutmeg-trees, and the price paid for the produce of them, were established by the late Dutch governor, who arrived about fifteen months before the English took possession of the Banda Islands. Previous to his arrival, most of the planters were in great distress, having been charged with very heavy debts incurred on account of loans in rice and money made at different periods to the former governors: and this circumstance, together with the great loss which they sustained by the dreadful hurricane in 1778, entirely ruined their private fortunes as well as their plantations. In this distressful situation, the Dutch government, with a wicked avarice, aggravated their misery by compelling them to deliver their nutmegs at the reduced price of three farthings per lb. and the mace at a still lower rate. Under the pressure of this accumulated distress, the spirit which had animated their fathers in the rude days of their savage independence seemed once again to revive, and they remonstrated in bold and determined language: they claimed the lands as their own prescriptive inheritance, and actually proceeded to portion them out to each other: and the Dutch, though unsusceptible of any feelings of remorse for their own oppressive folly, which had reduced the country to this deplorable condition, had yet prudence enough to avert, by consiliatory measures, the imminent danger which threatened them: and when they found that the fury of the people was not to be appeased but by ample concessions, they gladly consented to grant them. But the general idleness, and consequent neglect of the nutmeg plantations, to which this insurrection had given birth, reduced the annual quantity of spices from 600,000lbs. to 50,000lbs. weight. It was thought adviseable, therefore, by the supreme government of Batavia, to adopt the scheme of reform proposed by Mr. Boeckholtz, and to appoint him governor of the Banda Islands. One of the first acts of his government was entirely to cancel the old arrear of debt, which was considered as due from several of the planters to the Company, and which most of them were little able to pay: he also made some judicious regulations respecting the government of the slaves. The price of the spices was likewise raised at this time, from the old low rate to that at which it is now fixed.' P. 216.

The account of the cities of Calicut and Bijanagur in the fifteenth century, translated from the Persic of Khondemir, re-

quires no particular notice; and the narration of an embassy from Persia to China, by the same author, is equally uninteresting at this time. It is, however, in many respects singular, and the notes in many places are valuable. A curious treaty between Mahomet and the Christians, translated from the French of Villebrune, is preserved in this volume. The Arabian legislator or prophet is known to have been partial to them.

'The Narrative of an Eye-witness to the horrid Custom of the Brahman Females burning themselves on the Death of their Husbands' does not greatly differ from former accounts. The victim seems, however, to have been crushed previous to the burning.—'A Description of various Articles found in the Royal Palace of Seringapatam' is the last tract which has the smallest claim to originality, and is not of importance at present.

The poetical department is very meagre, consisting only of select stanzas imitated from Hafiz, and an ode from the same poet, translated into French verse, by sir William Jones.

In the account of books, sir William Jones's works are concluded. The other publications noticed are Rennell's Examination of the Geographical System of Herodotus; Playfair's Strictures on the Asiatic Establishments of Great Britain; Paolino's Voyage to the East Indies (concluded from the former volume); Taylor's Letters on India; Colebrooke's Digest of Hindu Laws; the Oriental Geography of Ebn Haukal, translated by sir William Ouseley; and the third volume of the Oriental Collections.

ART. IV.—*Discourses on various Subjects. By Thomas Rennell, D.D. Master of the Temple.* 8*vo.* 8*s.* Rivingtons. 1801.

THIS is a very extraordinary collection of extraordinary discourses;—extraordinary indeed, whether we regard the matter or the style. The writer's mind seems to have been equally filled with the French revolution and with Greek and Roman literature. In almost every discourse the image of the former haunts him, and the phraseology of the latter is his guide in the use of his native tongue. He is continually labouring with his conceptions, which at times really promise sublimity in their birth; but, from the perpetuity of his overstrained efforts, we are in constant pain for the preacher, and wish him to indulge both himself and his readers in a little repose:

Φλοιωδης γαρ ὁ ανηρ ὡς φυσων κατα τον Σοφοκλεα·
Ου σμικροις μεν αυλισκοισι φορβειας δ'ατερ.

We need not repeat here the animadversions we have been frequently compelled, in our censorial office, to offer against those

who, forgetful of the higher and more important duty they have to perform in the pulpit, prefer exciting the malignant passions of the breast on the day appointed for the exercise of pious affections, by calling the attention of their audience to the horrid crimes lately perpetrated on the continent. In a question of peace and war before a political assembly such subjects indeed are properly introduced; but even in places of this description many of the sentiments uttered in these discourses would, we are apprehensive, appear hyperbolical and exaggerated, and only suitable to the wildest chimeras of Mr. Burke. The discourses of our Saviour, the exhortations of the Apostles, are too much subjects of common-place for our author's imitation—Demosthenes and Cicero are his *sublime* models, and the Philippics his peculiar study. He seems to be so exasperated against vice, that nothing but personal vengeance on the vicious can satisfy his fury;—he thunders out against them *ore rotundo*. Words indeed are inadequate to his feelings; chastity of expression, elegance of diction, even the correctness of grammar, are subordinate to the violence of his passion.

Among the French, we are told, 'the policy of Jesuits has been combined with the phrensy of maniacs;' and

'Let it not be forgotten, that by the unprovoked aggression of the enemy this country was originally involved in the present contest, the most strictly justifiable and legitimate, in the eyes of God and man, of any which history has recorded: and it has been marked in its progress by an honourable and necessary endeavour to avert from herself, and the rest of the civilized world, the most disastrous evils, and to counteract the principles in which they originated.' P. 155.

Bonaparte is 'an exulting heathen, who imagined a vain thing, who had broached his commission in blasphemy, and, as usual, marked his way in blood.' At home we have 'the title of apostles of liberty blasphemously bestowed on certain seditious preachers of the present day;'—wild and frantic doctrines of 'modern equality, calculated to level all ranks, annihilate all property.' In one place we seem to be in the theatre instead of in the chapel, and Pizarro is re-acted with unbounded applause.

'Still less has been gained by the lower ranks of men in those miserable countries into which the French armies have penetrated. Liberty, equality, brotherhood, was their profession; tyranny, plunder, and massacre, their practice. Under a pretext of delivering the deluded people from the oppression of the nobles and the rich, these invaders have seized all the corn and all the currency of these nations, and stopped even the clamour of hunger by the point of the bayonet. Their wives and daughters have been subject to the barbarous lust of strangers; and all who had the crime of possessing property are condemned to exile, arbitrary imprisonment, and death itself. Like the Romans of old, where these plunderers and tyrants bring famine, the

sword, and destruction, they insult the unhappy victims of their cruelty by calling this desolation a state of liberty.' P. 178.

The reproach of atheism is not forgotten.

'With what feelings of horror and awe must we hear of those who, in full possession of the revealed will of God, notwithstanding have proceeded in regular and deliberate order from one gradation of impiety to another; of those who, after erecting statues, and decreeing funeral honours to the avowed authors of blasphemy and obscenity, have crowned the whole, by receiving, with unbounded applause, in the very bosom of the legislature, a proposal to make atheism a part and principle of the public education of youth!' P. 181.

To the exertions of sir James Sanderson we are indebted, it seems, for our safety from similar horrors.

'A decisive blow was nearly struck against our liberty, prosperity, and national existence: But, thanks to Almighty God! the timely and judicious measures of his majesty's ministers, the united spirit of loyal association, assisted by the unshaken courage, warm patriotism, and superior address, of the chief magistrate of this metropolis, have for the present checked and defeated the designs of our foreign and domestic enemies. To the manly exertions of this last mentioned distinguished person it is greatly owing that your property is safe from plunder, the honour of your wives and daughters from brutal insolence, and your lives from the daggers of foreign assassins.' P. 187.

The death of the queen of France is made the subject of one discourse; and we naturally anticipated that the atrocious acts attendant upon it would not be omitted.

'To the scenes which have been exhibited, and are still exhibiting in France, no parallel occurs to the astonished mind! Whether we view the extended scale on which this scheme of massacre was projected, the steady and relentless severity with which it has been pursued, the principles and passions from which it originated, or the spirit of calm, sportive, inventive barbarity with which it has been in thousands of instances executed, experience, language, and even conception fail us! "The angel of God hath poured out his phial on the rivers and fountains of waters, and they have become blood." P. 203.

'As they before surpassed all former recorded factors in blood, they have here outdone themselves. They have left their former guilt shrunk and contracted in its dimensions. The long avenues of misery, through which her persecutors conducted this defenceless royal sufferer, the successive gradations of misery she underwent, exceeding the former inflictions of it by nicely adjusted proportions—the skilful barbarity with which in every stage of her conflict they contrived that the anguish of the mind should keep pace with that of the body—the use they made of those blessed natural affections which God has implanted in the breast of a wife and a mother, to give poignancy to every

pang, by the spectacle of the lengthened sufferings of a murdered husband, and children torn from her to calamities ten thousand times worse than to death—the horrors of a dungeon, closed by a mock process, and an execution accompanied with the basest insults and indignities—above all, one unutterable instance of agonizing cruelty, *by the bare mention of which hell itself would be polluted!*—all these combined circumstances leave but one sentiment of consolation to an Englishman and a Christian—that her afflictions are ended!' P. 204.

We could almost join with our preacher in the extreme vent of his passion against 'this ruffian horde, this relentless, vindictive, foreign foe, these merciless enemies, these pretended apostles of liberty, and apologists of real massacre;' but a reverential awe for the temple of God prohibits us from harbouring such unchristian passions in our breast, and we turn with eagerness from such diabolical transactions. 'Our determination and conduct will be that of Christians and Englishmen;' but surely from the pulpit more temperate and dignified incentives are required; and it becomes the minister of the house of commons, rather than the minister of the Gospel of peace, to tell us that our councils and arms

'—have no other object in this defensive war, than to restore peace and order in France, and to secure and perpetuate the blessings and comforts of civil society to every nation in Europe.' P. 208.

We could fill our pages with similar effusions; but from these extracts our readers will easily conceive that the preacher is so infected with the Antigallican mania, that the anarchy, the cruelty, the atheism of the French, will meet him at every turn: and as Uncle Toby's thoughts were continually dwelling on the wars in Flanders, our author, who is a perfect antitype of him, except in good humour, is as constantly harping on the massacres at Paris. The French revolution is the first bugbear; and the greatest sufferer by it, popery, is the next. The strange language that has been used on this subject by dignitaries of the church require assuredly no small degree of zeal on the contrary side; and we should be the last persons in the world to censure any exertion, within due bounds, in favour of the Protestant church. The members of the church of Rome are near and dear to us as men; but we cannot be the apologists of their Antichristian errors, nor for a moment prefer the advocates of the worst species of usurpation to any sects of our Protestant brethren: yet we will not impute to the Papists of the present day the vices of their and our ancestors, in which more is to be attributed to the ignorance of the times than to the spirit of their religion, and especially since the experience of ages has moderated the bigotry of those who were violent in their religious persuasion. But our author seems to be incapable of forming distinctions; he seizes an unconnected idea, it imme-

diately takes possession of his mind, and he beholds nothing but inquisitors and inquisitions, and is not at all surprised 'that those to whom the blessed Gospel of Christ came only through the medium of popery should lose all traces of humanity, and shut up the gates of mercy on mankind.' Nor is the preacher more accurate in his notion of the peculiar enmity of the church of Rome to the church of England, and that the subversion of the latter is the grand and uniform object of the former. The defence of our ordinations, and the attempts to unite the two churches, which have been made by zealous Catholics, are a proof that the antipathy is not carried to the extreme represented in the volume before us; and no one can doubt that the church of Scotland is regarded by the Romans as a far more implacable and dangerous foe than its sister church of this kingdom. On this account we can by no means subscribe to the sentiments in the following extract.

'The Papists well remember that it was not the sectaries, but the church of England, which stood in the gap near the close of the last century: nor will the honourable testimony of the first house of commons which assembled after the grand Revolution, recording in a solemn vote of thanks the grateful sense of the nation for the exertions of the English clergy in the time of danger and calamity, ever be erased from their recollection. Of course, the antipathy of either native or foreign Papists, while popery is what it is essentially, and what it ever has been, cannot be softened by any benefits, or disarmed by an extension of immunities, (as we have recent, wide, and undeniable experience). The subversion of the church of England is their first, their darling object; and till this can be accomplished, an invincible obstacle is opposed to every design they can form, and every effort they can make.' P. 121.

Now it is not the fact, that the sectaries were a whit behind hand in their opposition to the abominable measures of James the Second; and they testified their opposition by the strongest, yet certainly the most ill-advised, proof of their enmity which they could possibly bestow—that, we mean, of their cordial support of the test act. But popery is doomed to receive no quarter whatsoever. As to its tenets, indeed, we cheerfully unite with our author against them: beyond this, however, our enmity ceases; and unlimited toleration, which can no longer be beheld with an unfavourable eye in the political world, would not, we should hope, be repudiated by the religious.

In the strange effusions of friendship expressed by some ecclesiastics towards the church of Rome, our relation to the church of Scotland is in general too much forgotten; and it is but seldom we have an opportunity, an opportunity which we with pleasure embrace, of transcribing an eulogium upon her from an English pulpit.

'To her sister Protestant church established in this island, she,' (the church of England, says our preacher,) 'is proud to profess her warmest veneration, not as a rival of her fame, but as a partner of her labours and a helper of her joy, and a joint bulwark of the Protestant faith in these kingdoms.'

In a note this sentiment is farther enlarged:

'I am persuaded there are few (very few) ministers of the English church who are not most ready to express the most unqualified regard and respect for the established church of Scotland. Upon their own principles, the English clergy cannot but lament that the church of Scotland has receded from the episcopal regimen, a feature of Christian antiquity so permanent, unvaried, and uniform from the earliest apostolic times, down to the very dawning of the Reformation. A feature which Dean Swift most admirably and temperately asserts to be "absolutely necessary to the perfection (not to the existence) of a Christian church." But though we find not this, yet other strong marks of excellence we gladly discern, and freely acknowledge. The church of Scotland is *patiens operum parvoque assueta*. Primitive marks surely! And indeed when we consider the vigilant exertions, the constant residence of her laborious clergy, the effectual and general diffusion of religious knowledge among the lower ranks of the people, the regular institution, well directed course of study, and the public and solemn examination, and previous professional knowledge which is indispensably required in those who are admitted to the sacred ministry, we cannot but hold such a church as worthy of the highest respect and veneration; we cannot but highly esteem and embrace our brethren in one common Lord, and hail them, in the language of the purest antiquity, Ασπαζεται υμας η Αγαπη των αδελφων—Χαρις υμιν ελεος, ειρηνη υπομονη δια παυλος! P. 146.

The same tribute of respect is assuredly due to several churches of our dissenting brethren in England, who have been equally strenuous in their efforts against popery with either of the established churches; but they seem to be all involved in one general stigma; and the name of sectary, with the sins of their remote ancestors, in which, however, the church of Scotland was deeply hinged, has cast a veil over all their virtues:—yet the preacher might have remembered the labours of a Lardner, a Doddridge, a Watts; he might have recollected that to them we are indebted for a Secker and a Butler; and he should not have passed them over with such apparent contempt, when the first person upon his noble list of defenders of Christianity received his education among these very sectaries, and in the translation to his highest bishopric did not forget the ties by which he was bound to the friends and supporters of his youth.

The philippic against gambling is the first in the order of the Discourses before us, and to most of the sentiments contained in it we can heartily subscribe; yet philippicising, even here,

predominates too liberally, and the preacher rushes into his denunciations without sufficiently discriminating between the abominable vice of gambling and the innocent relaxation of the mind or the body by some pleasurable exercise of their respective faculties: thus the whole of his indignation is exhausted upon an employment which appertains chiefly to the rich and the great, while he forgets the lottery, the stock-exchange, the abominable spirit of monopolising and money-jobbing, as eagerly intent on the variable news of the day, as the card-player or the man of dice on the turn of their paper or their ivory. Not having taken a sufficiently comprehensive view of the subject, nor discriminating properly between the use and abuse of an amusement, he terrifies without conviction, produces a momentary qualm of conscience, but is little likely to fix in the mind a settled aversion to the crime against which he expatiates: yet are there many passages to which we could wish to call the serious attention of our readers, and among such we shall select the following, calculated to arrest the progress of the frivolous and dissipated.

'What is it which has disturbed that beautiful appearance of family piety, which was of old the ornament of our English nation, and constituted part of its public character: when each morning and evening the master of a family assembled with a patriarchal and primeval dignity his children and domestics, to praise the Author of the abundant blessings showered down upon them? How every relation and dependency derived reciprocal sanctity and force! How this salutary practice contributed, through the channels of private principle, to augment the stock of public happiness and security! But now instruction and admonition are no more! These pious exercises are supplanted by the occupation of cards and dice; in this occupation the night frequently closes, while numerous trains of domestics are abandoned to all the profaneness, debauchery, and corruption, which the streets of a luxurious and profligate metropolis exhibits. Thus is God deserted in the first instance. But who are they who break in upon his Sabbath, that last bulwark of decaying religion which still remains? I too well know the loose and licentious doctrines which have been disseminated with regard to the observance of this sacred day, which God, by the first command given to man, consecrated to his worship and the uninterrupted meditation on his word. I have heard, with infinite pain, the strict observation of this day (that peculiar glory of the Protestant religion, that duty in which the English church has been most eminent and exemplary) censured as overstrained and puritanical. I have heard all abstinence from amusement represented as gloomy and melancholy, and opinions broached on this subject which would soon precipitate this nation into the same depth of apostacy in which a neighbouring country is plunged. With such an indifference to the misery of mankind, and to the judicial dispensations of Almighty God, it is in vain to contend: But to those who still feel for themselves and others, I would with all eagerness suggest, that, of all habits which withdraw men from the public furtherance of religion on this day,

gaming is among the foremost. I would say, that, as to desert the worship of Almighty God for such diversions is a mark of the most flagrant apostacy; so any attempt to reconcile an attendance upon the one, with a practice of the other, is a most insulting mockery of the commands of God. It is to sap the foundations of all religion in those who are within the sphere of your influence; it is to devote those who among the lower ranks are corrupted by your example to the pangs and ignominy of an untimely death, which a violation of the Sabbath is well known in its consequences to draw down upon them. May Almighty God, by his preventing grace, bring it home to the hearts of all those in the higher ranks, who carelessly or contemptuously devote themselves to this practice on the Sabbath, how they will wish, when their great account is to be given in the hour of death and the day of judgment, that they had been "innocent of the blood of all men!" P. 48.

From these extracts the prevailing features of the author's mind may be clearly traced. Nervous, energetic, and irritable, endowed with strong feelings, very little under the power of judgement, he takes delight in amplifying, and at all times overwhelms us with a torrent; yet occasionally he discriminates with justice, and discovers equal powers of learning and thought. Of this latter excellence the instances indeed appear but rarely, yet they afford a good presage of future accomplishment, when age has mellowed the feelings of the writer. The following description of our eminent preachers does him honour.

'By the eloquence of her preachers the standard of the English language has been raised and fixed. From the majestic circumscription and overwhelming pathos of a Barrow; the vehement, eager, artless impetuosity of a Tillotson; the ornamental, copious, flowing elegance of an Atterbury; from the masculine precision, and the nervous gravity of a Sherlock, the beauty, the variety, and the resources of our native tongue have been most transcendently exhibited and explored. These, and such like illustrious models, both the senate and the bar have, we well know, not disdained to consider as the most exuberant sources of those streams by which they are enriched and fed. And we confidently hope, that not only the style and diction of these illustrious masters have been the object of their imitation, and the foundation of their eminence, but that also the principles these venerable men professed, and that nursing mother the church, which bore them, will have their support, affection, and adherence, till time shall be no more.' P. 127.

In a discourse before the university of Cambridge, zeal for the religion of other eminent writers is properly introduced.

'Was the political sagacity of a Hooker the less conspicuous for the perpetual eagerness he expressed to found every maxim, and the soundness of all regimen, on the love and admiration of Almighty God? Was the wisdom of a Bacon, in discerning the provinces, in marking the limits, and in pointing to the advancement of moral and

scientific truth, the less sublime for his reverential awe of the Deity, and his zealous and orthodox profession of the faith of Christ, in all the magnanimous humility of Christain abasement? Is the history of a Clarendon less grave, splendid, instructive, and dignified, for that spirit of constant piety which pervades and upholds every sentiment and reflection? Are the researches of these men less profound, their intellects less penetrating, their knowledge less exuberant, their genius less lighted, and their eloquence less enflamed, than that of those who are now employed in the same provinces of learning and science? P. 275.

Our author's zeal for the establishment is judiciously limited within its due bounds; and let every one be equally careful that a regard for the higher concerns of the kingdom of Christ be not diminished by too much attention to things temporary and worldly.

'Precious, therefore, in the sight of God, of their country, and of all good men, will be the labours and persons of those whom his providence has destined to what in this world only will be considered the subordinate offices of the church of Christ. For be it well and constantly recollected,—that all external and apparently more magnificent parts of the ecclesiastical fabric,—all the gradations of its orders,—all the authority and dignity of its hierarchy,—all the decent splendour of its ceremonies,—all the subsidiary exertions of the learning, the acuteness, and the ability of its advocates, are but as means to an end, to which if they contribute not, they are in truth the most insignificant things which can be conceived. The end and purpose of all is, the advancement of Christ's spiritual inward kingdom in the hearts of men; the effectual operative display of this elementary, constituent proposition, on which hang all the law and the prophets, the church and the Gospel, namely, "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." P. 132.

We have observed that the revolution in France, and popery, are the topics uppermost in the writer's mind, and the connexion between them is seldom noticed sufficiently by any author. The absurd visions of Barruel and Robison have misled the generality of writers, but they have not influenced the judgement of the Master of the Temple.

'Be it well and constantly remembered, that it was not the decay and downfal of popery which produced the principles of the infidel philosophy and jacobinical anarchy, but that it was the absurdity and barbarity of Romish superstition which engendered that baleful and tremendous pestilence.' P. 140.

In the great question of subscription to the articles, a manly and decided opinion is advanced, and one which deserves to be set in opposition to the sophisms lately introduced on the same subject by the two chief leaders in ethics at Cambridge.

'If either the temper, the doctrines, or the discipline of any particular church, be of such a nature as to interfere with the temper and spirit, and consequently the interests and progress of Christianity at large, in such a case no one will assert that a regard for a part is to supersede a regard for the whole. But what will be the conduct to which conscience and integrity point on such an occasion? Not most assuredly to countenance such corruptions by a longer continuance in that church which retains them, much less to sanction them by a discharge of the ministerial office in a community so degenerate and depraved; least of all to confound all the rules of sincerity hitherto admitted among men, by holding and retaining high stations and large emoluments, to which a profession of those exceptionable and unscriptural doctrines is decidedly attached: but to choose some other community where a greater purity of doctrine may make your real and formal creed one and the same; to which your adhesion is neither unsincere or stipendiary. This would be indeed to exercise duly and nobly the right of private judgment; and, however ill founded the objections to the tenets of the church from which a seceder departed might be, yet the praise of consistency and integrity could never be justly withheld from him. Even the society which he left must say of him, with that reverence and affection which no truly conscientious difference of religious opinion should impair,

"Talis cum sis utinam noster esses!"

'But to remain a member or minister of a Christian church, is not only to declare (while actions have meaning) that this society proposes no sinful terms of communion, but that of all the various communities which exist around, you give it a sincere, decided, and unqualified preference.' P. 234.

There is much ground for reflexion also in the following passage:

'It is to be feared that the feeble speculation which almost all modern systems of morality (such I fairly and frankly own as Dr. Paley's Principles of Moral Philosophy) encourage, and the superficial information they afford, superseding the necessity of all active and real employment of the faculties, have operated more fatally upon the mental habits of the rising generation than total ignorance could possibly have done. What renders men superficial, renders them pert; and I hardly ever knew an instance, either in men or communities, where benevolence is not annihilated by pertness. Let it be remembered, as an important document, that the most superficial and foppish nation in Europe has, in every change and modification of its habits, whether of superstition or atheism, of tyranny or licentiousness, been uniformly and notoriously the most cruel and relentless.' P. 106.

Highly conversant with Greek and Roman lore, our author seems to have had little leisure, or has disdained to cultivate his own language: hence it is not surprising that his phraseology should be scarcely intelligible to the mere English reader—and he labours like a foreigner for words to express his sentiments,

For some time we considered several deviations from grammar as mere errors of the press; but the uniformity of them compelled us eventually to relinquish so charitable an opinion. The Greeks allow the agreement of a plural with a singular verb; but this is no authority for appending a singular verb to several antecedent subjects; yet we continually meet with passages similar to the following. 'Their hardy courage, melting humanity, and victorious prowess, is [*are*]—Modesty, and the offspring of modesty, is [*are*] annihilated.—The phrensy of the passions and the artifices of those .... renders [*render*] men.—Unlimited confidence and security to every access is [*are*] fraudulently exhibited.—The power and predominancy of popery is [*are*] inconsistent.' In like manner, from want of attention to the nature of the English participle, passages like the following occur: 'In the arresting the progress,' for, in arresting the progress, or, the arresting of the progress.—The force of our particles is still less understood, and, instead of the ancient Greeks, we must recommend our author to the modern *epea pteroenta:* he will then learn how to use *whether*, and *either*, and *neither*, and *nor*, and *but*. We shall not then see *neither* so constantly employed instead of *nor*, nor such passages as the following: 'I stand assured that neither dangers or [*nor*] reverses will deter us.'—We might point out many instances of this unpardonable negligence to a language which does not deserve less cultivation than either of those that are termed learned. If indeed we could flatter ourselves that our exhortations might be of any weight, and that we could infuse into our author a greater regard for his mother-tongue, we would adjure him to turn his eyes from Johnson and Gibbon, and to employ more of his time in the study of Swift and Addison.

But if we cannot succeed in our wishes to induce him to add to his many excellent attainments that of an English scholar, and if he should persist in thinking that his pages are improved by the insertion of sentences from Greek and Latin writers, very frequently trite and of no importance, we must at least request of him to be a little more attentive in the mode of their publication. In his Greek he is particularly unfortunate: See pages 137, 191, 299. In short quotations such blemishes are very disagreeable; and perhaps it would be better to restrain our author entirely from the use of Greek till he have acquired a greater facility of expression in the English language, when we doubt not that his labours will be highly useful and beneficial to the moral and religious world. At present none but scholars can understand them: and scholars of good taste will rather amuse themselves with pure Greek in classical writers than with the best sense conveyed in the pie-balled, inflated, and pedantic style of the pages before us.

ART. V.—*Specimens of the Early English Poets; to which is prefixed an Historical Sketch of the Rise and Progress of the English Poetry and Language. By George Ellis, Esq.* 3 *Vols.* 8*vo.* 1*l.* 1*s. Boards.* Nicol. 1801.

'THE first edition of this miscellany, which appeared in 1790, was intended as an attempt "to comprise, within the compass of one volume, all the most beautiful small poems that had been published in this country during the sixteenth and seventeenth centuries;" but it was at the same time admitted, that "the completion of the publisher's plan had been prevented by the difficulty of procuring a sufficient stock of materials." This difficulty has been since removed, by the kind assistance of my friends; and the work in its present state contains a selection, made with some care and attention, from a considerable number of the best poetical libraries in the country." Vol. i. p. iii.

It is to be regretted that Mr. Ellis has incorporated his former volume into the present publication. The new edition has been so materially enlarged, that we cannot but wish it had been an entirely different work. Other extracts might with little labour have been made, and for the most part of equal merit; and though in some instances they would necessarily have been inferior, the reader would have been more pleased and benefited by possessing new specimens, although they had been worse, than by twice purchasing the same.

'The collection, in its present state, will be found to contain much more variety. The two parts into which it is divided are, indeed, directed to one principal object; which is, to exhibit, by means of a regular series of specimens, the rise and progress of our language, from the tenth to the latter end of the seventeenth century. In the former part, which terminates with the reign of Henry VIII. the extracts are generally chosen with a view to picturesque description, or to the delineation of national manners; whereas the second division of the work is meant to exhibit the best models that could be found, in each reign, of regular and finished composition. In the former, which consists of very early fragments, it was thought that a few critical remarks, as well as biographical anecdotes, were absolutely necessary; and that these could not be given more concisely than in the form of an historical sketch: but in the latter, a short outline of the literary character of each reign, and a few notices respecting the several writers, appeared to be sufficient. To the whole is added a sort of essay on the formation and early gradations of our language, which, being little more than a repetition of some observations contained in the first volume, is perhaps superfluous, but may be convenient for the purpose of reference.

'The title of these volumes will shew, that they are by no means intended to supersede Mr. Warton's very learned and entertaining though desultory work, from which they are, in part, abridged; but rather to serve as an useful index to his History. Neither do they in-

terfere with the valuable modern miscellanies of bishop Percy, Mr. Pinkerton, Mr. Riston, the late Mr. Headley, and Mrs. Cooper; from all of which they differ materially, except in the general purpose of selecting what is most valuable, from the scarcest and least accessible compositions of our early literature.' Vol. i. p. vii.

The Historical Sketch discovers much learning and ability. The extracts are, in many instances, not sufficiently characteristic of their respective authors. The specimens of Warner and Sylvester convey a very inadequate idea of their *mannerism:* from Randolph, from Wither, from Quarles, they must have been selected with random carelessness. But we are aware of the toil and patience necessary in these studies; they are ruins in which the labourer finds much rubbish and little treasure, and where, if he discover treasure at all, it is more by accident than perseverance. We are thankful for what Mr. Ellis has done, and hope he will consider these remarks rather as hints than censure.

The extracts from Warner are printed in the ballad stanza. There is, however, an advantage in writing this metre in long lines, which cannot be preserved if they be divided: a greater variety of pause is attainable, and the couplets, without awkwardness, run into each other, as in the following example:

> 'No sooner we uncradell, be we females, be we boyes,
> But we affect so many, and (God wot) such foolish toyes,
> And are so apt for dangers, and unapt to shift the same,
> As aptly vanities by terme of childishnesse we name.'

If these verses be divided, they cannot be read without confounding the lines and the stanzas.

One poem only is given from Quarles: his Divine Fancies contain some good epigrams, and in his Emblems the ore almost equals the dross. These Emblems have had a singular fate: they are fine poems upon some of the most ridiculous prints that ever excited merriment; yet the poems are neglected, while the prints have been repeatedly re-published with new illustrations. In the early part of the last century a clergyman restored them to Hugo, their original owner, and printed with them a dull translation of Hugo's dull verses. They next fell into the hands of some methodist, who berhymed them in the very spirit of Sternhold; and this is the book which is now generally known by the name of Quarles'. In Spain the same prints have appeared with a paraphrase of Hugo's verses. In Portugal they have been twice published; once by a nun, who has fitted to them a mystical romance; once with Meditations for before and after Confession and Communion, and stanzas upon the same subjects, by Father Antony of the Wounds, a celebrated semi-Irishman, who lived too late to become more

than a semi-saint, though the hair and the nails were plucked from his dead body as relics.

A rhomboidal dirge from Wither is inserted on account of its singularity. Quarles has written a poem in pyramid-stanzas, undoubtedly in the quaintness of his heart, merely for its shape; yet is the stanza in itself singularly harmonious for its gradual swell of sound.

'Behold
How short a span
Was long enough of old
To measure out the life of man!
In those well-tempered times his days were then
Cast up, summed out, and found but three-score years and ten.'

The poem, 'Of Man's Mortality,' (vol. ii. p. 325) given as Simon Wastell's, is printed among Quarles' works. This confusion is common in our early writers; Bruce and Logan furnish a modern instance. The sonnet attributed to sir Richard Fanshaw (vol. iii. p. 194) is translated from Gongora.

From George Wither Mr. Dalrymple published some extracts with indiscriminate praise, in a little volume referred to by Mr. Ellis. His works contain many admirable passages: from his satires and his motto much might be gleaned. We wonder that one prettiness, in an epitaph upon a child, has escaped notice:

'Six years with life he laboured, then deceast
To keep the Sabbath of eternal rest.'

In Dr. Anderson's edition of the British Poets there has been either too much done or too little; he has included too many authors for a selection, and not enough for a complete *corpus poetarum*. Our oldest poets should be published at length—they have all their value, as the historians of manners. We are glad to see it announced that a series of the metrical romances will probably be edited by Mr. Ritson—of all men living the one who is perhaps best qualified for the task: English literature is already deeply indebted to his labours. But there exist many writers of the middle age of our poetry, whose re-publication never can be expected: of those poems which *happen* to be in Dr. Anderson's collection there are many whose length and dulness will deter even assiduous readers. The fine passages which they contain might be threaded on an analysis of their works; the pearls should be dug out of the pool and strung together. In this manner should the long poems of Daniel be treated; the Edward III. and the Henry II. of May; the long pastoral of Browne, &c. One poem, of no common merit, seems almost totally to have escaped notice—the Pharonnida of William Chamberlaine; yet it abounds with beauties,

and the narrative is so interesting, that in Charles the Second's reign it was *transprosed** into a novel.

Mr. Ellis has with much propriety excluded from his selection such pieces as are in every one's hands:—the Allegro, the Lycidas, the Alexander's Feast, are not to be found in these volumes. From the dramatic works of the various authors no extracts are made. To each reign an outline of its literary character is affixed. We have only to regret that a work so well executed is not more extensive, and to express a wish that it may be enlarged by one or more volumes of supplement, not by expanding these in an after edition.

ART. VI.—*Annotations on the Practical Part of Dr. Paley's "Principles of Moral and Political Philosophy." By Edward Pearson, B.D. &c.* 8*vo.* 5*s. Boards.* Rivingtons. 1801.

OUR author persists in his attack on Dr. Paley's Philosophy, and in a style peculiar to the school to which he belongs. In our review of his 'Remarks on the Theory of Morals,' Vol. XXX. p. 24, we pointed out to our readers the distinction to be constantly kept in mind, in the perusal of Cambridge writers, between the schools which are there contending for the superiority. At present that of the good bishop Law has the pre-eminence; and, supported by such pillars as bishop Watson and Dr. Paley, it has as little to fear from the reiterated attacks of this writer as from the more powerful attempts of doctors Powell, Balguy, and Hey, to bring their own peculiar doctrines into reputation. Still the disciples of Law, Jebb, Watson, and Paley, may very usefully consult the writings of their antagonists, and we assent most heartily to the motto affixed to the title of this work on Paley's Philosophy—*Est ubi peccat.* He is sometimes wrong: we may add, that in some places the faults are not slight and trivial, but, on the contrary, highly disgraceful to a system of morals.

Our author was tutor of Sidney college; and it fell to his lot to give lectures on moral philosophy, on which subject Dr. Paley's work is in a manner become the text-book of the university: hence this publication may be considered as extracts from the notes used by the tutor on this occasion: and several of them afford sufficient proofs of laudable industry, and may be consulted with great advantage by other gentlemen who are employed in teaching the same branch of academical study. It is almost needless to take it in hand, unless Paley has been care-

* The same libellous compliment has been inflicted upon the Paradise Lost: it was published in prose about the year 1740, for the use of the many religiously-disposed readers, who liked the matter of the work, but found the blank verse *hard.*

fully and antecedently studied; and his Philosophy is at the same time before the reader, who will also excuse the perpetual repetition of the pronoun *I*, and continued references to the writer's other publications, as he seems not to have made the proper distinction between the submission of his remarks to the public and the dictatorial mode of offering them, established by custom, rather than necessity, in the lecture-room. The Annotations begin with the ninth chapter of the second book of the Moral Philosophy, and terminate with the eleventh chapter of the third book: of course we may consider the first book, and the eight first chapters of the second, as free from the writer's censures, and conceive that several other chapters are for the same reason passed over without any remark.

Our limits will not permit us to take notice of every difference in opinion between the rival philosophers; and it may be more useful to notice those points on which some farther attention on the part of the present writer may be considered as necessary. To his rule on vows we entirely accede; and, according to him, the 'best rule with respect to particular vows is not to make any.' But his attempts to solve the dispute on Jeptha's vow is particularly weak and unsatisfactory. The points to be determined are matters of fact and questions of law. The first matter of fact is allowed; namely, that Jeptha made a vow, which, according to the law of the Jews, was to be religiously observed: the second fact is not precisely settled by the history; namely, whether Jeptha set apart his daughter for the service of the Lord, or whether he put her to death; for the history only says that he did to her according to his vow. Now Jeptha's vow corresponds to that made by the mother of Samuel, and in both the intention of the vow was to appropriate the predicated subject to the Lord. Samuel, we know, was particularly dedicated to the Lord from his childhood: there is no reason why we should not suppose that Jeptha's daughter was also devoted in the same manner, unless we take the last part of the vow in the strictest sense of the words, and connect it inseparably with the former part. In such cases the closest attention is to be paid to the words adopted; and the law, on which our author founds his opinion, that Jeptha's daughter was sacrificed, uses a particular term, which does not enter into Jeptha's speech; consequently we see no obligation for him to destroy his daughter by the obligation of such law, and the question of sacrifice depends on the particle in the latter part of his vow—*and*, or rather *or*, I will cause it to be offered as a burnt sacrifice. If we be inexorable in the interpretation of the particle, the sacrifice inevitably followed the vow: if we understand it in the other, which seems the most consistent sense, still Jeptha made indeed a rash vow; for it cut

off from him all hopes of a family, but it did not involve him in the guilt of murder. To the latter sense we are inclined to accede; for the difficulty attending the literal performance of the vow seems to be insuperable. It was not similar to that made by Saul, who, if the people had not interfered, might have caused his son to be put to death by the hands of the common executioner: here the assistance of the priest was necessary, and the offering could only be made on the altar of the Lord, which would thus have been stained with human blood. So extraordinary a circumstance could not, we think, have been passed over without some notice, on this peculiar profanation of the altar; and Jeptha's authority was not great enough, in those early times, to compel the priests to an act for which they must, both from nature and religion, have imbibed an equal abhorrence. To the contrary opinion, however, our author entirely accedes, observing that Jeptha put his daughter to death, not adverting to the necessary distinction on the mode of death demanded in such a case, which, by vow, must have been by sacrifice, or the vow itself could not have been performed.

On the vague terms employed by Dr. Paley, on resistance to the king, the remarks of this writer are appropriate, and deserve attention. In a subject of such high importance moralists cannot be too careful, that their authority may not be abused to the purposes of faction. We could have wished for as much perspicuity on the subject of subscription to the church articles—a point on which his rival teacher has laid himself open to more censure than in any other part of his system. Our writer differs very properly from both Paley and Powell; but surely the opinion of the latter, that subscription is to be determined 'by the general voices of learned men through the nation,' is too ridiculous to be quoted, much less examined. If not only the learned men, but the whole nation, had altered its sentiments of religion, the true Abdiel, that is, the servant of God, cannot subscribe them, if in their plain, obvious, and grammatical sense, they appear to him to be contrary to the Scriptures. The king and convocation may, with the consent of parliament, alter or annul the articles; but to the moralist the following language is as unsatisfactory as what we have often witnessed from other Cambridge writers:—'Whatever then is the sense in which the governors of the church for the time being allow, or may reasonably be supposed to allow, to be affixed to any article, that is to be considered as the true sense of it, or the sense in which subscription to it may lawfully be made.' We protest against such immorality. Neither the subscriber nor the receivers of the subscription have this right of affixing a sense to any article, or allowing any sense to be affixed to that article, but that which has been established by authority, or which the words themselves literally imply. If the meaning of the word

hell had positively been fixed by the legislature to be a place of torment, some future discovery might indeed induce the legislature to change its opinion; but till that change is declared, the subscriber is as bound to believe that Christ descended into a place of torment, as that he is equal to the Father as to his godhead, but inferior as to his manhood. The morality of subordination is attended with little difficulty as to the part to be pursued. The subscriber has a double duty imposed upon him; the first is to study his Bible thoroughly, the second to study the articles. If his interpretation of any doctrine delivered in the Scriptures differ from that maintained in the articles, he cannot conscientiously subscribe: if his interpretation of the articles differ from that of his neighbours, he must preach according to his own interpretation, not according to theirs, and is not to be terrified by the imputation of 'singularities,' because this singularity must assuredly be an honour to him if his neighbours be swerving from the essentials of religion. The duty to preserve, as much as in us lies, 'unity of spirit in the bond of peace,' must not be sacrificed to the higher duty of teaching the Word of God; and the error of the present days, even among those who are possessed of authority, seems to be too great a regard to peace and quiet, that is, ease and indulgence, instead of the watchful exercise of their own eyes, to note what are deviations from evangelical truth and sincerity. But the vague terms in which this writer couches his sentiments on 'singularities' and 'the bond of peace' render it very difficult to point out all their inconsistency with the plain truth to be delivered by every one who aims at explaining the dictates of morality.

On a peculiar point of law the author speaks in a very peremptory tone.

'After repeated consideration of the case, as here stated, of an heir at law who succeeds to a freehold estate in consequence of an informal will which was intended to deprive him of it, I am decidedly of opinion that he has no other than a legal title, and that he cannot, at least in consequence of the will alone, hold it with a good conscience.'

This is a very good instance of the writer's general strain of reasoning, which he long adopted from his own school; and he evidently means to inform us that the heir cannot hold the estate with a good conscience. We beg leave to express our dissent from this doctrine. That he has a legal right no one can doubt; for the law has expressly given it to him, having allowed to the former possessor the power of annulling this right only upon certain conditions; which conditions not having been complied with, the original right of the heir has never been affected at all, and he comes into the possession of the property under the best tenure possible.—Let us see how his conscience is affected. He

sees by a written paper that it was the intention of the former possessor to give the property to another person; but where is his obligation to follow the instructions of the deceased? It may be that he had no knowledge of the deceased whatever; and the general intention of the law, that the testator's wishes are to be complied with, is confirmed only in certain cases, beyond which stands this case of the heir at law. The instance adduced by our author to support his opinion is of little avail. We allow that a moral man will not plead the statutes of limitation to ward off the payment of a just debt. In this case he is legally, but not morally, freed from the demands of his creditor. Here the law has given certain rights to a creditor within a limited time; but they who trust others with money or goods seldom would do it willingly if the recovery of them were likely to be attended with a suit at law. In contracts of this kind morality interferes in the very origin, and the payment of a debt is as much required for ever by morality as it is within a limited time by the law of the land. The succession to a real estate is matter of law solely, whose regulations are to be observed by the moral man upon a principle of conscience; and here the only point in which the conscience of the heir-at-law is concerned is, not to give any unnecessary vexations to the devisee where a will is good: but where a will is informal, or, in other words, where no will at all appears to destroy the right which the law has given to him, he has nothing to do with the intentions of the testator, real or supposed: he may as conscientiously hold the estate which came to him by law, against the will of the testator, as another may the legacy of personal property devised agreeably to the testator's wishes. So many estates are now held merely by the right of heirship, that, if the dictates of this philosopher were of any weight, the acquisition of landed property would, to a moral and conscientious man, be attended with insuperable difficulties.

The just observations on the necessity of making our morality practicable must not be mentioned without due praise, though we cannot accede entirely to the author's conclusion.

'In all cases, great harm is done by aiming at too much. For those, who find they cannot attain to what is pointed out to them as right, are very apt to give over their efforts to attain it. Besides, if the limits of rectitude are made narrower than they ought to be, the common sense of mankind will discover the encroachment, and urge them to revolt at it, though they may not be able to determine the degree of the encroachment; and certain it is, that, when they have once broken through what they have been taught to consider as the barrier between right and wrong, whether it was really so or not, they have lost the advantage of an important check. I dare not say that, in general, our principles had better be too lax than too strict. In many cases, it would be difficult to show which kind of deviation

from truth would be productive of least evil. Undoubtedly, the best way is, to aim at exactness. Let us lay down rules, and enforce a strict observance of them; but, let our rules be just. On the consideration of this, I am inclined to justify a maxim, which is sometimes condemned as savouring uncharitableness, i. e. "I will forgive but not forget." Though this maxim, liable to misapplication and abuse, is often pleaded, when an unwillingness to forgive is at the bottom, it implies a distinction, which is founded in truth, and is in itself altogether just.' P. 143.

We are inclined to give the preference to the old maxim—forgive and forget. It is not forgiveness if we remember the action with a sensation of uneasiness for the injury received, and enmity to the person who has inflicted it; and the man who has determined never to forget the injury hazards a great danger of forgiving it only in words, and not in his heart. To be harping upon old injuries has a bad effect upon the disposition. To forgive is our duty, to forget our interest.

On the whole, then, we see no reason for the haste which the author seems to have been in to publish his sentiments: and he would have consulted both his own advantage and that of the reader if he had waited till he could have digested more thoroughly the matter that is to occupy both parts of his work. The former alone is now before us; in the ensuing part we shall hope to see some account of the reason for introducing, in p. 37 of the present division, certain extracts from Gibbon on Timurlane, which seem totally unconnected with the context. Still we may repeat our recommendation of the perusal of this work to the teachers of Paley's Moral Philosophy; and the next edition of that philosophy may receive improvement from the corrections suggested in several parts of these Annotations.

ART. VII.—*Observations on the Bile and its Diseases, and on the Œconomy of the Liver; read at the Royal College of Physicians, as the Gulstonian Lecture of the Year* 1799. *By Richard Powell, M. D. &c.* 8*vo.* 4*s. Boards.* Rivingtons. 1800.

THE quibbling synonym of the vena portarum was the porta malorum; and in this its author, the celebrated Stahl, did not greatly err; for of the chronic diseases of the human body an affection of the functions of the liver is the most frequent cause; and in all fevers the same organ is in different degrees diseased. Every work therefore on this subject is entitled to particular attention; and the present observations, on the whole, merit our regard. The author does not indeed add greatly to what was before known. He labours often at novelty, but leaves his conclusions somewhat obscure: he attempts to revive some obsolete opinions, but with no distinguished success. What, however,

has been done by other authors is, in general, detailed with sufficient accuracy, though a want of perspicuity occasionally occurs.

Dr. Powell describes the liver both in the adult and the fetus, and then considers the common arguments, usually adduced, to prove that the secretion of bile is from the hepatic artery rather than from the vena portæ. But here too he is in some degree unsuccessful. The chief support of this doctrine is the case related by Mr. Abernethy, in the Transactions of the Royal Society, of the vena portæ being wanting while there was no evidence of a want of bile; but the dissection is related so loosely, that it is by no means certain that some other vessels did not remedy the deficiency; nor even, if admitted in its full force, will it prove more than that the hepatic artery may supply the office of the vein when wanting. The chemical nature of the bile, the change that must take place in the blood brought by the vena portæ, and the peculiar apparatus, show not only an important design in the contrivance, but that the object is to bring the blood to the liver in an unusually animalised state. On the other hand, the ancient opinion, which Dr. Powell attempts to revive, that the use of this arrangement is subsidiary to the circulation to prevent the blood from being thrown too hastily on the heart, appears void of foundation. Why should there be a contrivance of this kind internally, where no cause of acceleration occurs; and not in the external veins, where the velocity of the current is greatly increased by muscular action? In support of this opinion Dr. Powell mentions the connexion between the liver and the lungs, and remarks that, in phthisical patients, the liver is usually affected. We admit it; but the glands of the mesentery are affected equally. We were about to advance farther, and assert that a great number of phthises are secondary affections, but not from diseases of the liver exclusively; and, consequently, these cases will not support the doctrine.

Dr. Powell thinks that the aqueous parts cannot be separated from the truly bilious, as the absorbents do not possess a discretionary power of separating the dissolved body from the menstruum. But nothing is more certain than that they *do* possess this power. A fact that cannot be mistaken or explained away will confirm it, viz. the saline taste left on the skin after bathing for some time in the sea. When inspissated to a certain degree, both the bilious and uric matter are absorbed from the gall and urinary bladders; but, at first, the serous parts alone are imbibed. The coats of the gall-bladder separate a tasteless and colourless mucus.

It is of more consequence to show that no particles of bile really exist in the blood, but that, as usual in secretions, there is a real change in the nature of the fluid. This inquiry, how-

ever, is shortly and unsatisfactorily pursued without any conclusive evidence on either side.

Dr. Powell next considers the bilious obstructions and the appearance of bile in the blood. Why he supposes the bile to be really dissolved, and not mixed with the blood, it is not easy to determine. His argument carries with it no such conclusion; nor is any decision on this point necessary. He thinks that bile never appears in the circulating system, but from obstruction. In this he seems to be mistaken. He must have seen the true yellow tinge on the skin at the very time the spots were also loaded with bile, which certainly shows that no obstruction has produced it. From accidental causes the same hue is observable, and oftentimes very transitory. In all these what is it that occasions or removes the obstruction? In fact we know no principle so well established as that an overflow of bile only may be imbibed by the absorbents and diffused on the skin; and this our author himself admits to be the cause of the jaundice of new-born children. There is little doubt of gall-stones being by far the most common cause of jaundice. It is evident (apparently contrary to Dr. Powell's opinion) that the stone may retreat, allowing for a time a passage to the bile, and again be propelled; for in jaundice, even of the most inveterate kind, the stools will occasionally be coloured for many days. There is a distinction of some importance also which our author has not made. The pain is usually felt at the pit of the stomach; but it does not shoot out at the back, except at the time when the stone is near the entrance of the duct into the duodenum. The pain shooting to the back is a symptom that usually portends the conclusion of the disease. The other causes are well explained, though the author enlarges on them as if more common than they really are. Dr. Powell thinks there is no proof of the bile stimulating the intestines and increasing their peristaltic motion; and that costiveness is not a common symptom in jaundice, or, when present, owing to the deficiency of bile.

The chemical nature of bilious calculi is well explained from different authors. Dr. Powell seems anxious to establish some connexion, either of their formation or solution, with oxygen; but he is not very clear in his explanation, or we are very dull in comprehending it. We shall therefore suffer him to speak for himself, without a word of comment.

'When these concretions were immersed in strong and pure nitric acid, they were immediately acted upon; their aggregation was broken down, the liquor became as it were muddy, and a portion of greenish liquid oil collected upon the surface; this in time dissolved, particularly if exposed in a somewhat increased temperature, with a very copious extrication of the orange-coloured fumes of nitrous acid; the liquor became transparent, and had its colour considerably deepened towards that of orange.

'This acid solution, dropped into a large proportion of distilled water, gave an immediate precipitation of white opaque membranous films, which subsided to the bottom, and could be collected readily to the quantity of the concretion subjected to the action of the acid.

'This matter, on drying, became hard and friable, and possessed scarce any perceptible bitterness of taste. Being collected to the amount of a few grains, it was tried in various ways. It was not inflammable, like the original matter, but it liquefied, grew black, and, after a red heat, had left only a very slight residuary cinder. It was immediately soluble in ether and alkohol, and these solutions, but more especially the latter, had acquired a very striking yellowness of tinge, on the evaporation of the alkohol; before the whole of the liquor had passed over, it gave a whitish pulverulent precipitate, as the resins do.

'On the addition of a small quantity of a solution, either of soda or pot-ash, to this matter, it was immediately dissolved, and the liquor assumed a deep reddish brown colour: this, when the proportion of alkali was accurate, had also a decidedly bitter taste. An acid added to this coloured solution gave a white precipitate, which more alkali again dissolved with assumption of the brown colour.

'The concretion, therefore, after having been submitted to the agency of nitric acid, was essentially altered in its characters, and brought into a state much more nearly resembling that matter which is in bile, combined with soda. It had become soluble in alkali, with the assumption of some bitterness of taste, and of the peculiar colour of bile, in which relations to the same agent it had not previously stood. The nitric acid, too, had been deprived of a certain portion of its oxygen, for its previously white fumes were then converted into orange ones. Independent of this alteration of the acid, the analogy of other phænomena would lead us to the belief that the matter had received a larger portion of this particular principle. The tendency of every substance to combine with alkalies seems to increase in proportion to the quantity of oxygen with which they are combined. In the bleaching of linen, for instance, this combination is effected before alkalies can act upon or dissolve the colouring particles, as the use of the oxy-muriatic acid, and the effects it produces, have most decisively established.

'But even if the fixation of oxygen be admitted, it may be asked, whether this be all the change which takes place, and whether the base remains unaltered, except in this one particular? If this was all, it seemed probable that the oxygenation of this species of biliary concretion ought also to be affected by other, and perhaps by more simple and satisfactory methods, as by the use of oxy-muriatic acid, or its combinations; and this idea would also perhaps be favoured by considering that the original matter is inflammable, and the altered matter not so.

'With this view I nearly filled a small bottle with oxy-muriatic acid, and added thereto a few grains of this concretion: in order to assist the decomposition of this acid, I exposed it to a strong light, which is found, under other circumstances, to be strikingly favourable to the transfer of its oxygen, and continued the exposure for three days; the acid was altered, it had lost its superabundance of oxygen,

and had become common muriatic acid; but this liberated oxygen did not appear to have combined with the matter of the concretion, which was not more soluble in alkali than before, or altered at all in its relation to ether, alkohol, or other solvents of it.' P. 119.

There are other morbid states of the bile noticed by our author, sufficiently known, which we need not enlarge upon. One, however, he has omitted, viz. an oily appearance of this fluid, which attends atrophies and diseases of the stomach. What is called the atra-bilis we suspect to be a depraved secretion of the mucus in the stomach.

On the cure of jaundice we have not much novelty. We know, from sad experience, that vomiting *will* greatly increase the pain; but agree with our author in thinking every relaxing plan, particularly the warm bath, eminently useful. The solvents are, with justice, spoken lightly of; but the nitrous acid is, in our author's opinion, highly useful. We should have trusted his observations more implicitly if we had not perceived a little of the influence of the experiments above quoted on the choice of the medicine. We have had no experience of it, but think, on the whole, it may be useful. Coloured plates were to have been added, had not the engraver's charge been too exorbitant. When the dispute is settled, they will be sold according to the price paid to the artist.

ART. VIII.—*The Rural Philosopher; or, French Georgics. A Didactic Poem. Translated from the Original of the Abbé Delille; entitled L'Homme des Champs. By John Maunde.* 8vo. 6s. *Boards.* Kearsley. 1801.

WE have already given so full an account of the abbé Delille's L'Homme des Champs, or Man of the Fields, in the Appendix to our XXXIst volume, that we shall now confine ourselves to announcing the present version of this elegant poem, and offer a few specimens, by which the merit of the translator may be appreciated. Our readers will perceive that the poem is now introduced under a new title: 'It has been deemed adviseable,' observes Mr. Maunde, 'not to give the translation the same title with the original: *The Man of the Fields*, L'Homme des Champs, to an English reader, would perhaps appear stiff and quaint: the *Rural Philosopher* has therefore been substituted for it.' The alteration, nevertheless, strikes us as improper: the literal version of the title has neither more stiffness nor quaintness than the original, and the appellation of *Rural Philosopher* does not convey an adequate idea of the subject.

The translation of the poem, however, is, upon the whole, happily executed: it adheres with sufficient fidelity to its text,

and generally evinces an equal degree of ease. The abbé, as we have formerly observed, is rather a graceful than a forcible writer; and if the version before us be deficient in spirit, it is a defect which, for the most part, may be chargeable upon the original. We shall select the description of the village schoolmaster; for which, as our readers will readily observe, M. l'abbé has been largely indebted to the incomparable portrait of Goldsmith.

'Resides there not a second power here,
Whose looks the rustic long has learn'd to fear?
Descend, my Muse, nor yet debase thy strain,
And paint the pedant of the village train.
Nor that suffice, but let thy prudent lay
Attach due honour to his useful sway.
He comes at length in consequential state,
And self-importance marks his solemn gait.
Read, write, and count, 'tis certain he can do;
Instruct at school, and sing at chapel too;
Foresee the changing moon and tempest dread,
And e'en in Latin once some progress made:
In learn'd disputes still firm and valiant found,
Though vanquish'd, still he scorns to quit the ground;
Whilst, wisely us'd to gather time and strength,
His crabbed words prolong their laggard length.
The rustics gaze around, and scarce suppose
That one poor brain could carry all he knows.
But in his school, to each neglect severe,
So much to him is learning's progress dear,
Comes he? upon his smooth or ruffled brow
His infant tribe their destiny may know.
He nods, they part; again, and they assemble:
Smile, if he laughs; and if he frowns, they tremble.
He soothes, or menaces, as best befits,
And now chastises, or he now acquits.
E'en when away, his wary subjects fear,
Lest th' unseen bird should whisper in his ear
Who laughs or talks, or slumbers o'er his book,
Or from what hand the ball his visage struck.
'Nor distant far the birch is seen to rise—
The birch that heeds not their imploring cries.
If chance the breeze its boughs should lightly shake,
With pale affright the puny urchins quake.
Thus, gentle Chanonat, beside thy bed,
I've touch'd that tree, my childhood's friend and dread—
That willow-tree, whose tributary spray
Arm'd my stern pedant with his sceptred sway.' P. 28.

The following couplet,

'The rustics gaze around, and scarce suppose
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Instruct at school, and sing at chapel too;
Foresee the changing moon and tempest dread,
And e'en in Latin once some progress made:
In learn'd disputes still firm and valiant found,
Though vanquish'd, still he scorns to quit the ground;
Whilst, wisely us'd to gather time and strength,
His crabbed words prolong their laggard length.
The rustics gaze around, and scarce suppose
That one poor brain could carry all he knows.
But in his school, to each neglect severe,
So much to him is learning's progress dear,
Comes he? upon his smooth or ruffled brow
His infant tribe their destiny may know.
He nods, they part; again, and they assemble:
Smile, if he laughs; and if he frowns, they tremble.
He soothes, or menaces, as best befits,
And now chastises, or he now acquits.
E'en when away, his wary subjects fear,
Lest th' unseen bird should whisper in his ear
Who laughs or talks, or slumbers o'er his book,
Or from what hand the ball his visage struck.
'Nor distant far the birch is seen to rise—
The birch that heeds not their imploring cries.
If chance the breeze its boughs should lightly shake,
With pale affright the puny urchins quake.
Thus, gentle Chanonat, beside thy bed,
I've touch'd that tree, my childhood's friend and dread—
That willow-tree, whose tributary spray
Arm'd my stern pedant with his sceptred sway.' P. 28.

The following couplet,

'The rustics gaze around, and scarce suppose
That one *poor brain* could carry all he knows,'

is, in the French, a direct translation from the Deserted Village, and was meant to be so; and, in the English version, should have been rendered in the express words of the original author, marked, if Mr. Maunde had so chosen it, with inverted commas. The French couplet occurs thus:

> ' Tout le monde l' admire, et ne peut concevoir
> Que dans un *cerveau seul* loge tant de savoir.'

But *seul cerveau* does not mean a *poor brain.*

The line that follows

> ' He nods, they part; *again*, and they assemble,'

would be better rendered

> ' He nods, they part; *he calls*, and they assemble.'

The original makes no mention of their assembling by a *nod*; nor is it easy to conceive how they could be re-called from their sports by such a signal.—In the ensuing line,

> ' Smile, if he laughs; and if he frowns, they tremble,'

we meet with the vulgar retention of the indicative mood after a conjunction that should govern the subjunctive in English as well as in most other languages.

This indeed is not the only unclassical phraseology that has occurred to our notice; and Mr. Maunde, who, we apprehend, is a young man as well as a young poet, would have acted wisely had he submitted his production, prior to its publication, to the correcting hand of some literary friend. We should not then have repeatedly encountered the promiscuous use of the singular and plural number of the pronouns of the second person, as in the following example from the same book, and for which he cannot plead the authority of his original.

> ' *Thy* virtue thus, with whom *thy* features grow,
> *Thy* mind and manners shall in image show:
> Their richest portion *your* example gives,
> And, rear'd by *you*, their infant virtue lives.' P. 25.

In like manner he would not have employed the relative *that* for *who*, as he has done in the commencement both of the second and third books, as well as in many other places.

> ' Thrice blest the man, from public storms aloof,
> *That* loves the shelter of his cottage roof.' P. 37.

And,

> ' I love the man *that*, noble in his views,
> The culture of his land and soul pursues.' P. 67.

Nor should we have met with the vitiated pleonasm of *from hence* for the adverb *hence* alone, as in the following verse, b. iii.

'What streams *from* hence derive their secret source.' p. 77.

Which might have been easily rendered

'What streamlets hence derive,' &c.

The first line in the description of the village schoolmaster we have just cited is extremely feeble, and unwarrantably eked out, by bestowing two syllables upon the word *power:*

'Resides there not a second *pow-er* here.'

and the second couplet which succeeds to the passage we have selected is yet more infirm and limping, and from a similar cause.

'The wise man learns each rank t' *appreciate*;
But fools alone despise the humbler state.' p. 29.

We have pointed out these defects, and we might have added to the catalogue, not from a love of censure, but that they may be corrected in a new edition, to which the general merit of the translation will no doubt entitle it. We shall close our strictures with the poet's delineation of the wild scenery of South America, of Africa, and the north pole, in which we are often reminded of the exquisite finger of Thomson.

'Now let thy Muse, where grander scenes invite,
O'er the wide ocean wing her daring flight!
To other climes, beneath whose fervid airs
A richer garb each circling season wears;
'Midst the bright lustre of this ardent zone,
Let Amazon and Oronoque be shewn,
The mount's bold sons, that rival ocean's wave,
As half the universe they proudly lave,
And drain those summits, whence their stream is hurl'd,
The vastest heights that tower above the world!
And near whose sides, in brightest verdure dress'd,
Birds, out of number, bathe the downy breast.
Now, slow and deep, in state majestic spread,
Calm glides the water o'er its silent bed!
Now rush the billows through each trembling shore,
Fatiguing Echo with the dreadful roar!
Their weight enormous, and their thund'ring sound,
Seems hurl'd from heaven, not rolling on the ground!
Paint these rich scenes; their various birds and flowers,
Where heaven its tints in gay luxuriance showers;
The deepen'd bosom of the boundless wood,
Gloomy as night, that since the world has stood;

Those trees and fields, that law nor master own;
Those orchards bright, that grew from chance alone;
Untended flocks, and corn that ne'er was sown!
Paint all the wonders of this distant land,
Where Nature towers, majestically grand!
Compar'd to which, our Appennine's a hill;
Our forests copse; our Danube but a rill!
Now turn thy numbers from these fertile lands,
And paint the mournful space of Afric sands!
Where arid fields, that never verdure knew,
Or drank of limpid stream or falling dew,
Burnt to the quick, for ever thirst in vain,
And fruitful life seems exil'd from the plain!
Let the hot sky and burning soil conspire
T' illume your pictures, and your numbers fire:
Let the dread hydra, hissing through your song,
In furrows roll his scaly rings along;
Or frightful dragon raise his crested head,
While swelling venom through his veins shall spread;
His vermeil sides in dreadful pride display,
And light his colours at the orb of day:
Now let the hurricane impetuous bear
Th' uplifted sand amidst the darken'd air;
Rous'd by the sweeping storm, let tigers fell
And keen hyænas join the dismal yell,
Or the proud lion, in his awful roar,
Through echoing woods his lordly fury pour.

'Thence guide the Muse where earth's last confine lies,
Where winter dwells, and where the north-winds rise,
And pour incessant from their stormy seat
The fleecy snow-fall and the cutting sleet,
Or balls congeal'd, that drive with rattling sound,
And fall on earth, and from the earth rebound.
The sky's cold horror let the Muse detail,
Till fancy shudder at the freezing tale.
Yet even here some savage grace appears,
Where winter's god his icy palace rears;
Whose burnish'd sides, in richest colours bright,
Those prisms display that dazzle on the sight,
In thousand changing hues reflected play,
And break the splendour of the solar ray;
Where from the rocks the icicles depend,
And moving lustres with the pine-tree bend;
Where glittering coats the trembling reeds surround,
And in one mass the azure waves are bound;
Dazzling expanse! upon whose desert wide
Their rapid car the sons of Lapland guide,
While gliding lightly, as the rein-deers fly,
Their floating reins in loose disorder lie.' P. 100.

ART. IX.—*The Politician's Creed; or, Political Extracts: being an Answer to these Questions, What is the best Form of Government? and What is the best Administration of a Government? By a Lover of Social Order.* 3 *Vols.* 8*vo.* 15*s. Boards.* Robinsons.

FROM the title of this work we apprehended that it was one of the ephemeral productions which are rather devoted to party disputes than to the grand questions of government and social intercourse. We were agreeably disappointed in our expectations; and, with pleasure, noticed, in almost every page, the traces of a sound discerning mind, and that love of social order which the writer attributes to himself in his title-page. He has made an excellent use of the writings of politicians, and brings the most valuable parts of their works to bear upon the points he has chiefly in view—the excellence of the British constitution, and the reasons we have to be satisfied with the form of government under which we live. Many questions also arising from the present state of affairs, such as the national debt, the influence of the crown, and the balance of trade, are treated with great judgement; but the mode of reasoning on a reform of parliament is rather an attempt to satisfy the mind under the existing order of things than to lead to a due investigation of the subject; and he who can so ably pursue his natural train of thought on the disgrace of the slave-trade should have scorned to palliate the inconsistencies in our national representation. Such palliatives prevent the radical remedy of an evil at its proper time, when it can be introduced under the guidance of sound judgement and the influence of the higher orders of society; and the very reasons assigned for the value and utility of a house of commons show the necessity of a constant attention to its original construction, that it may be made to speak, in the most correct and definitive manner possible, the general sense of the people. Hence the abridgement of the duration of parliaments, and the augmentation of the number of voters in decayed boroughs, or where the management of an election is fallen into few hands, are the natural checks upon that influence of the crown which must otherwise overpower the popular branch, and render illusive all the advantages of our boasted constitution.

Indeed it is evident, from several passages in this work, and we are sorry to see the idea countenanced by political writers, that the liberty enjoyed by our ancestors, and on which they set so high a value, seems to have lost much of its estimation in modern days, and that the destruction of it is an event to which we are expected to resign ourselves with the most passive acquiescence. Hence the opinion of Hume is quoted in large letters, and applauded. 'Absolute monarchy, therefore, is the easiest death, the true euthanasia of the British constitution.'

This prophecy of the abettors of arbitrary power should not be listened to by any true friend of his country. Such a belief once entertained by a number of people in the higher ranks will assuredly hasten the approach of that absolute monarchy, and the death of the British constitution here predicted; but it would hasten, at the same time, the approach of another event equally detestable and destructive, that of anarchy and revolution. The absolute monarchy in which the constitution might terminate would be but of short duration. The tyrant, or his son, who should produce an euthanasia like this would soon be called upon to expiate his crime amidst the general blood of the island: he would fall a prey to all the phrensies of faction, and would be accompanied in his downfal, and deservedly so too, by the promoters of his arbitrary power. Every argument for resignation, under the difficulties of the present times, we peruse with pleasure; but every attempt to encourage arbitrary principles, the sure prelude to the ruin of a country, we hold it a sacred duty to oppose with all the powers we possess.

On the question of The best Form of Government, we have the usual investigation of the origin of government; its division into the three species of monarchical, aristocratical, and democratical; the merits and demerits of each, as well as the combination of any two of them; and the usual panegyric on the combination of all the three, as it is supposed to exist in the British constitution. The opinions of political writers on these subjects are clearly stated;—but, after all, is not more stress laid upon the mere form of government than the form itself is worth? and are the great questions of life, liberty, and property, so dependent upon these forms as is generally imagined? The flourishing and falling state of so many nations, under almost every possible variety of government that the human imagination can devise, may perhaps lead some future politician to investigate government on other principles; when it may perhaps also be found that the mere form of government has a very trifling effect on the happiness and prosperity of a nation. Spain flourished, at one time, under a monarchy;—its monarchy still exists, but its prosperity is totally ruined. Monarchy was not the cause of either: the expulsion of the Moors, and the rigours of the Inquisition, have chiefly contributed to the destruction of the country.

The second question, The best Administration of a Government, is of much more importance to the true politician; and, in examining this point, though many useful hints are given on a variety of topics, the subject is far from being exhausted. The writer's general mode of discussion may be collected from the following section on the liberty of the press:

'The liberty of the press, however, so essential to the nature of a free state, consists not in freedom from censure for any criminal mat-

ter that may be published, but in having no previous restraints laid upon publications.—Every freeman has undoubtedly a right to lay what sentiments he pleases before the public; to forbid this, is to destroy the freedom of the press: but if he publishes what is improper, mischievous, or illegal, he must take the consequence of his own temerity.—To subject the press to the restrictive power of a licenser, is to subject all freedom of sentiment to the prejudices of one man, and make him the arbitrary and infallible judge of all controverted points in learning, religion, and government.—But to punish (as the law does at present) any dangerous or offensive writings which, when published, shall, on a fair and impartial trial, be adjudged of a pernicious tendency, is necessary for the preservation of peace and good order, of government and religion, the only solid foundations of civil liberty.—Thus the will of individuals is still left free; the abuse only of that free will is the object of legal punishment.—Neither is any restraint hereby laid upon freedom of thought or inquiry; liberty of private sentiment is still left; the disseminating or making public of bad sentiments, destructive of the ends of society, is the crime which society corrects.—A man (says a fine writer on this subject) may be allowed to keep poisons in his closet, but not publicly to vend them as cordials.—And to this we may add, that the only plausible argument heretofore used for restraining the just freedom of the press, "that it was necessary to prevent the daily abuse of it," will entirely lose its force, when it is shown (by a seasonable exertion of the laws) that the press cannot be abused to any bad purpose without incurring a suitable punishment: whereas it can never be used to any good one when under the controul of an inspector.—So true will it be found, that to censure the licentiousness, is to maintain the liberty of the press.' Vol. i. p. 156.

Here the inconvenience of a licenser is truly stated; but the writer does not seem to have studied the whole of the question as it exists at present in this country, and which may hereafter imperiously call for a remedy. In a government where there is a licenser, every one who publishes a book without a licence knows the whole extent of the risk which he runs. In this country, the publication of a book may expose both writer and various publishers to punishment, or to what is equivalent to punishment, the expence of a trial. This terror on the mind of publishers may have pernicious effects; and it might be avoided by a notice from the attorney-general that a prosecution will take place if the book be sold after such notice is given. Thus the diffusion of the supposed poison would be prevented without recurrence to a court of law, unless in cases of absolute necessity.

On the nature of war, and the effects of it on the conquering state, the discussion is pursued with great judgement; and the absurdity of a war for the sake of trade is exhibited in the clearest manner.

'In the natural world, our bountiful Creator hath formed different soils, and appointed different climates, whereby the inhabitants of dif-

ferent countries may supply each other with their respective fruits and products; so that, by exciting a reciprocal industry, they may carry on an intercourse mutually beneficial, and universally benevolent.

'Nay more, even where there is no remarkable difference of soil or of climates, we find a great difference of talents; and, if I may be allowed the expression, a wonderful variety of strata in the human mind.—Thus, for example, the alteration of latitude between Norwich and Manchester, and the variation of soil, are not worth naming; moreover, the materials made use of in both places, wool, flax, and silk, are just the same; yet so different are the productions of their respective looms, that countries which are thousands of miles apart could hardly exhibit a greater contrast.—Now had Norwich and Manchester been the capitals of two neighbouring kingdoms, instead of love and union we should have heard of nothing but jealousies and wars; each would have prognosticated that the flourishing state of the one portended the downfal of the other; each would have had their respective complaints, uttered in the most doleful accents, concerning their own loss of trade, and of the formidable progress of their rivals; and, if the respective governments were in any degree popular, each would have had a set of patriots and orators closing their inflammatory harangues with a *delenda est Carthago*.—"We must destroy our rivals, our competitors and commercial enemies, or be destroyed by them; for our interests are opposite, and can never coincide."—And yet, notwithstanding all these canting phrases, it is as clear as the meridian sun, that in case these cities had belonged to different kingdoms (France and England for example) there would then have been no more need for either of them to have gone to war than there is at present.

'In short, if mankind would but open their eyes, they might plainly see that there is no one argument for inducing different nations to fight for the sake of trade, but which would equally oblige every country, town, village, nay, and every shop among ourselves, to be engaged in civil and intestine wars for the same end: nor, on the contrary, is there any motive of interest or advantage that can be urged for restraining the parts of the same government from these unnatural and foolish contests, but which would conclude equally strong against separate and independent nations making war with each other on the like pretext.' Vol. ii. p. 99.

Taxation, in the present times, is scarcely a subject on which the reasoning faculty can be exercised. Necessity is the excuse for every tax, whether imposed by mere caprice or on the most equitable principles: yet it is of use that the inhabitants of a state should be led to distinguish between proper and improper taxation, between the qualities of a good or a bad steward for the public. In this respect the section on taxes in the work before us deserves attention; and some vulgar arguments are judiciously answered.

'As taxes take nothing out of a country, as they do not diminish the public stock, only vary the distribution of it, they are not necessarily prejudicial to happiness.—If the state exact money from certain

members of the community, she dispenses it also amongst other members of the same community.—They who contribute to the revenue, and they who are supported or benefited by the expences of government, are to be placed one against the other; and, whilst what the subsistence of one part is profited by receiving, compensates for what that of the other suffers by paying, the common fund of the society is not lessened.—This is true: but it must be observed, that although the sum distributed by the state be always equal to the sum collected from the people, yet the gain and losses to the means of subsistence may be very unequal; and the balance will remain on the wrong or the right side of the account, according as the money passes by taxation from the industrious to the idle, from the many to the few, from those who want to those who abound, or in a contrary direction.

'For instance, a tax upon coaches, to be laid out in the repair of roads, would probably improve the happiness of a neighbourhood; a tax upon cottages, to be ultimately expended in the purchase and support of coaches, would certainly diminish it.

'In like manner, a tax upon wine or tea, distributed in bounties to fishermen or husbandmen, would augment the provision of a country; a tax upon fisheries and husbandry, however indirect or concealed, to be converted, when raised to the procuring of wine or tea for the idle and opulent, would naturally impair the public stock.

'The effect, therefore, of taxes upon the means of subsistence depends not so much upon the amount of the sum levied, as upon the object of the tax, and the application.' Vol. ii. P. 123.

'Let it be supposed that nine families inhabit a neighbourhood, each possessing barely the means of subsistence, or of that mode of subsistence which custom hath established amongst them; let a tenth family be quartered upon these, to be supported by a tax raised from the nine; or rather let one of the nine have his income augmented by a similar deduction from the incomes of the rest: in either of these cases, it is evident that the whole district would be broken up.—For as the entire income of each is supposed to be barely sufficient for the establishment which it maintains, a deduction of any part destroys that establishment. Now it is no answer to this objection, it is no apology for the grievance, to say, "that nothing is taken out of the neighbourhood; that the stock is not diminished."—The mischief is done by deranging the distribution.—Nor, again, is the luxury of one family, or even the maintenance of an additional family, a recompense to the country for the ruin of nine others.—Nor, lastly, will it alter the effect, though it may conceal the cause, that the distribution, instead of being levied directly upon each day's wages, is mixed up in the price of some article of constant use and consumption; as in a tax upon candles, malt, leather, or fuel.' Vol. ii. P. 127.

'A nation which is burthened with taxes must always be undersold by a nation which is free from them, unless the difference be made up by some singular advantage of climate, soil, skill, or industry.—This quality belongs to all taxes which affect the mass of the community, even when imposed upon the properest objects, and applied to

the fairest purposes.—But abuses are inseparable from the disposal of public money.—As governments are usually administered, the produce of public taxes is expended upon a train of gentry, in the maintaining of pomp, or in the purchase of influence.—The conversion of property, which taxes effectuate, when they are employed in this manner, is attended with obvious evils.—It takes from the industrious to give to the idle; it increases the number of the latter; it tends to accumulation; it sacrifices the conveniency of many to the luxury of a few; it makes no return to the people, from whom the tax is drawn, that is satisfactory or intelligible; it encourages no activity which is useful or productive.' Vol. ii. p. 129.

From the extracts which we have selected our readers may form a pretty decisive judgement of our Politician's Creed. The work is planned with the best designs possible, and is generally executed with great propriety. The writer is on his guard against the delusive theories of modern times; yet he is not a slave to antiquated prejudices. We could have wished that he had, in the margin, more frequently referred us to the various authors from whom his sources of knowledge are derived, as thus his work would have become a useful compendium of, as well as guide to, the best information on political science.

ART. X.—*The History of Scotland, &c. (Continued from Vol. XXXI. p. 260.)*

THE second volume opens with the restoration of Charles II. the popularity of which measure was strongly evinced by the removal of the garrisons in Scotland. Cromwell's usurpation was, in truth, merely military; while no standing army was required to enforce obedience to ancient and accustomed government. The loss of the Scotish records, by the wreck of the vessel which was employed in returning them from London to Edinburgh, has been much lamented; but Mr. Laing justly observes, that, 'if a few historical records have perished, an impure and erroneous mass of judicial proceedings does not deserve regret.'

While Charles II. was constrained, in many instances, to temporise in England, he resigned Scotland to the vengeance of his favourites, who regarded it with an eye of aversion, as that state in which the commotions had first commenced, and its presbyterian worship as an infallible germ of future rebellion. The trial of Argyle forms one of the first remarkable events.

'When the king was restored, on the promise of an amnesty to his English subjects, no indemnity was promised or proposed for Scotland; and it was deemed expedient that the nation should still remain at the mercy of the crown. Argyle, encouraged by some equivocal expressions of Charles, had repaired privately to court; but the royalists, who grasped at his possessions, were apprehensive of a crafty

insinuating statesman, whose former credit with the king might revive. On demanding admittance to the royal presence, he was committed to the Tower, and accused of a secret accession to the murder of the late king. His trial was remitted to Scotland, where he was produced and arraigned in parliament on separate indictments of oppression and treason. The severities inflicted on the royalists during the civil wars, the cruelties retaliated in the adherents of Montrose, were accumulated in his indictments. He was accused as the author of every national act from the commencement of the wars; as an accessory to the surrender and execution of the king; and an actor under the late usurpation, in opposition to those who appeared for the crown. His defence was vigorous and plausible at least, if not always just. He affirmed that the atrocities imputed to his clan were partly fictitious, partly exaggerated; committed during his absence in England, from the violence of the times; and that a cruel revenge was to be expected from his people, whose country had been twice wasted with fire, and devoted to the sword. His transactions during the war were conducted under the authority of the legislature, to whom the surrender of the king must be ascribed; but his public transactions were protected from inquiry, by the act of oblivion, passed in consequence of the treaty of Rippon, and the indemnity granted by Charles in the parliament at Stirling, of which the records were lost, but the memory was still recent in the minds of men. His compliance with the late usurpation was necessary for his preservation, or excusable from the contagious example of the times. While resistance was practicable he was the last to submit; but his solitary resistance, after the nation had submitted to a conqueror, would neither have secured himself, nor restored the king. From his peculiar situation in life, more than a passive compliance was required for his preservation; and if, to mitigate the oppression of his country, he was returned a member to Richard's parliament, the recognition of a power *de facto*, and without his assistance in possession of the government, never implied an acknowledgment of its original title; much less a treasonable opposition to the rightful heir while excluded from the throne. "What could I think," he exclaimed, "or how suppose, that these unhappy compliances were criminal, at the time when a man so learned as his majesty's advocate received the same oaths to the commonwealth with myself." Sir John Fletcher, lord advocate, interrupted and reviled him in the most opprobrious terms; but he calmly replied, that he had learned in his afflictions to endure reproach; and perceiving his ruin predetermined, demanded, but was denied, permission to submit implicitly to the mercy of the king.

'During this important trial, the most solemn which the nation had ever witnessed, lord Lorn was employed to solicit favour for his father at court. He procured a royal mandate, not to prosecute any public offences previous to the indemnity granted at Stirling, nor to pronounce a sentence, till the whole trial was submitted to the king. The first part of the order was imperfectly obeyed; the last, as expressive of a mistrust in parliament, was recalled. The commissioner, anxious that Argyle should suffer as a regicide, to prevent the restitution of his family to his estate and honours, undertook the management of the debate in person, which he conducted as if forgetful

of his own dignity, or the decency requisite in a public character. From the secret consultations held with Cromwell, when invited to Scotland to suppress the engagement, he concluded that the interruption of the treaty at Newport, and the execution of the late king, had been concerted with Argyle. An attainder, founded on such weak and remote presumptions, was abhorred by many, and opposed by president Gilmour with a force of argument that compelled the reluctant parliament to exculpate Argyle from all accession to the death of the king. Nothing but his compliance with the usurpation remained. While his conviction was still uncertain, Monk, with his accustomed baseness, transmitted to parliament some confidential letters from Argyle, expressive of a cordial attachment to the protector's government. They arrived after the evidence was finished, but were read by Middleton in the midst of the debate. The perfidious friendship of Monk, and the violation of every judicial form, excited general indignation; but the unexpected appearance of Argyle's correspondence silenced his friends, who withdrew from an unavailing opposition to his fate. Sentence of treason was immediately pronounced. He was condemned to be beheaded within two days, and his head affixed to the public prison, to replace that of Montrose, for whose remains a splendid funeral was ordained. He requested in vain a respite of ten days, till his sentence was communicated to the king; and complained in the spirit of enthusiasm, "I have placed the crown upon his head, and this is my reward! but he hastens me to a better crown than his own; nor can you deprive me of that eternal indemnity which you may require yourselves."

'The interval between his sentence and execution was spent with the clergy in religious exercises; and he prepared for death with a fortitude not expected from the natural timidity of his character. On the morning of his execution he wrote a letter to the king, to vindicate his own memory, and implore protection for his son. He dined with his friends at noon, before ascending the scaffold, and was accompanied by several of the nobility to the place of execution. His appearance on the scaffold was solemn but intrepid. He spoke in vindication of his own innocence, deplored the times that were likely to ensue, and exhorted the people to suffer rather than offend against their conscience, or abandon the covenant. After an interval of devotion, he submitted his neck to the block, and his head was separated by the descent of the maiden.' P. 10.

The re-establishment of the episcopal government, and the violent proceedings that followed, are depicted in warm colours.

'But a severer and more extensive persecution was already introduced. The western counties, which continued refractory, were abandoned by government to military oppression wherever the people had deserted the church. The clergy were the sole accusers; the soldiers, at once the judges and instruments of justice, were commanded by Turner an Englishman, naturally ferocious, and almost always drunk. Lists of recusants were presented by the clergy, and the people, fined by Turner without examination, were eaten up by the military quartered upon them till the fines were discharged. The penalties were enormous; the insolence and oppressions of the sol-

diers intolerable. Neither the old and infirm, nor widowed or orphan indigence, were exempted from fines, which the soldiers were permitted to exact, at discretion, on their absence from church; and as the landlords were rendered responsible for their tenants and servants, so the tenants were dragooned and ruined by quarterings if their landlords withdrew. Their substance was consumed or sold to discharge the penalties; their families were reduced to indigence and dispersed; and for three years this desolating persecution was successively resumed. Additional forces, to prevent the danger of an insurrection so industriously excited, were raised as an additional source of persecution. The fines imposed by the late parliament, which had been frequently suspended, but never entirely remitted by Charles, were appropriated to their support, and levied as usual, by free quarters and military execution. No defence nor exemption was admitted. The complaints of the people were disregarded by government, and chastised by the soldiers. The indigent were dragged to prison; and the public gaols, which the high commission had filled and crowded, were emptied by the transportation of the prisoners to Barbadoes. The commons implored in vain the protection of their superiors, who durst not interpose; and, under the influence of Sharp, and the prelates, which Lauderdale's friends were unable to resist, the government seemed to be actuated by a blind resentment at its own subjects. Such was the insolence or apprehensions of the prelates, that twenty of the chief gentlemen in the western counties were imprisoned, at their instigation, for several years, to prevent the danger of an insurrection during the Dutch wars.' P. 35.

A more complete picture of despotic government can hardly be displayed than is contained in the following pages, delineating the administration of Scotland during the reign of Charles II. and James II.

'During the late opposition to Lauderdale, Argyle and Dalrymple, to regain the popular support of the presbyterians, were received into favour, and the clergy, as an earnest of future indulgence, were permitted to return, and even to preach in the capital. Such lenient treatment, had it been invariably observed, would have soon reconciled the people to government, and the sect itself might have disappeared under silent contempt. But we must observe, that the imperious disposition of Lauderdale was stimulated by the clamorous rage of the prelates on the one hand, whose outcries were incessant that the church was in danger; and on the other, by the jealous and incurable apprehensions of the sovereign, that the presbyterians were a disaffected party, ever ready to revolt. It was from these causes, that when all opposition to Lauderdale was surmounted, a more severe and unremitted persecution was kindled; productive of silence, but not of tranquillity or submission to the state. Field and armed conventicles continued to multiply, in proportion as the severities of government increased. As the offenders declined to appear in council, and confess their guilt, letters of intercommuning were revived and published; an obsolete writ by which the absent were outlawed, and whosoever intercommuned with them then, whether to fulfil the duties of relatives, or to [illegible]nister the offices of humanity, were liable to

the same punishment as if equally involved in the same offence. In a single writ, above ninety clergymen, gentlemen, and even ladies of distinction, were interdicted from the common intercourse of social life; and as all who received or supplied them with sustenance, intelligence, or relief, conversed or held communication with them, were equally criminal, their presence was rendered contagious, and their guilt was multiplied like a pestilential disease. At a moderate computation, seventeen thousand persons of either sex, and of every description and rank in life, were already harassed and oppressed in the west, for attendance on conventicles, or their absence from church. Numbers outlawed, or terrified at such indefinite proscriptions, deserted their abodes, and acquired the fierce and savage habits of a vagrant life. Conventicles, in consequence of their dispersion, became more widely diffused through the southern counties, from the borders of England to Perth and Lennox, beyond the friths; and were held in morasses, woods, or on the summits of mountains, to prevent surprise. From the vicinity and frequent assaults of the garrisons, the concourse of people became more numerous, and better armed and mounted for mutual defence. The conventicles assumed a more formidable appearance, and were protected by regular patroles, and guards of horse, till the people dispersed. The ministers, who rejoiced in the multitude of their audience, the people delighted with the romantic and meritorious dangers of the sabbath, preferred the fields to the shelter of houses or the sanctity of churches; and while they braved or eluded, or suffered the united rage of the military and the laws, imagined that the gospel was far more efficacious and successful, when preached in the wilderness. During six years, their contests with the military were frequent, often bloody, but not always successful. A price was fixed on the field preachers, whom the soldiers daily pursued like a partridge on the hills. The Bass, a steep rock in the mouth of the Forth, was converted into a fortress or state prison, where they pined in misery and want for years, neglected and forgotten. The people intercepted on their return from conventicles were delivered up as recruits for the service of France. In this desperate situation of the country, a severe example was chosen to intimidate, or rather to exasperate, the people, by a perfidious violation of honour, justice, and the public faith.' P. 68.

In order to chastise the whigs of the west, 6000 Highlanders were introduced into Ayrshire and the neighbouring counties, where their violence and depredations exceeded those of foreign war. The sole design of the government seemed to be to goad the people to madness, and to excite a rebellion, in order to have the satisfaction of punishment. Graham of Claverhouse, afterwards celebrated by the jacobin faction, under the name of viscount Dundee, distinguished himself more by his cruelty than by his courage; but the rebels were defeated by the duke of Monmouth, whose lenient disposition in vain withstood the fury of the times.

'When the triumph and tyranny of Lauderdale were thus confirmed, the indulgence of house conventicles was of short duration,

and the indemnity was converted into an amnesty for himself, and the malversation of his friends. To the covenanters, the exception of the officers, clergy, and gentry, of all who had contributed to the insurrection, and neglected to surrender within two months, was rather an act of proscription than of grace. A severe inquisition was made, but the torture proved ineffectual, to discover the supposed correspondence with the disaffected in England. Kid and King, two fanatical preachers, were executed at Edinburgh while the indemnity was proclaimed. Five others, innocent of the archbishop's blood, were selected to expiate his murder at Magus-Moor. Twelve hundred persons conducted from Bothwell were confined in the Grey Friars' church-yard, where they remained five months, uncovered and exposed to the inclemency of the season. The greater number were at length dismissed on their bonds of peace. The more obstinate were shipped for the plantations, but the vessel was lost in the Orkneys; and, from the inhumanity of the master, who refused to release the prisoners, two hundred perished in the wreck. But the government, gratified by an insurrection so long solicited, was more intent at present on confiscation than revenge. Claverhouse was permitted, by his rapacious cruelties, to avenge his defeat; but the court of justiciary performed a more lucrative circuit in the west. In every parish informations were taken or supplied by the curates. The gentry excepted from the indemnity, their tenants, or others suspected of wealth, who had neglected to surrender, were accused indiscriminately of the murder of Sharp, their share in the late insurrection, or their attendance on conventicles; and the innocent, unless they compounded in private, were remanded to prison till released on surety; the absent were attainted; and forfeitures, during each succeeding circuit and year, continued to multiply, as a provision for the army, and a source of emolument to the servants of the crown. Another source of lucrative oppression was discovered in an obsolete law, against such as failed to attend the standard or host of the king. The gentlemen of Fife, and the Lothians, were convicted in such numbers by the justiciary court, that the remaining shires were remitted for dispatch to the privy council; and, by a refined iniquity, the battle of Bothwell was almost equally ruinous to those who were present from disaffection, or absent through fear. But the clemency of the king was gratuitously extolled, because, in abetting the extortions of his ministers, he commuted an obsolete treason for the most exorbitant fines.' P. 96.

The duke of York, afterwards James II. was of a very different character. It is painful to dwell on successive acts of tyranny and oppression, though they present most useful documents for future ages; and we gladly pass to the period of the revolution, the origin and progress of which, in Scotland, are delineated by Mr. Laing with care and perspicuity.

'The deliberations had degenerated in the English convention into verbal disputes between the two houses, whether the late king had deserted or abdicated the vacant throne. In Scotland there was neither the same necessity to gratify the Tories, nor the same propriety

in declaring that the king had abdicated the government, by the desertion of a country wherein he did not reside. But the opposite genius of the two nations was never more conspicuous than in the result of their deliberations on that important event. From the close of the fourteenth century, when the Plantagenets were dethroned, England had never beheld, during the various dynasties of Lancaster, York, Tudor, and Stewart, above three generations of the same family succeeding, without interruption, to the throne. But a nation averse to innovation was still tenacious of hereditary right. The convention, to deviate the least from an order of succession so frequently inverted, declared that James II. having endeavoured to subvert the constitution, by breaking the original contract between the king and people, and having violated the fundamental laws, and withdrawn from the kingdom, had abdicated the government, and that the throne was thereby vacant. A voluntary desertion and a virtual renunciation, both of the government and the realm, were meant to be implied in this ambiguous expression, in order to open the succession to the next protestant heir. But the abdication of government was irreconcileable with the premises, as it was neither applicable to his abuse of power, nor to his departure from the kingdom, which was certainly more from constraint than choice. The Scots had acknowledged eleven successive generations of the house of Stewart; and their loyalty was cherished by the belief of a long and fabulous race of an hundred and eleven kings. Instead of attempting, however, by an ambiguous fiction, to reconcile hereditary right with a change in the succession, they placed the vacancy of the throne on its true basis, the religion and mal-administration of James. The same oppression which the English had apprehended while yet distant, they had long endured. Their loyal attachment to the Stewarts, which survived the civil wars, had been effaced by their sufferings since the restoration. From the same national ardor which rendered the reformation so complete, or destructive in Scotland, they proposed a bold and decisive vote, that James had forfeited the crown by his misconduct and crimes. A feeble opposition was maintained by his few friends who remained in the convention. Paterson, archbishop of Glasgow, and sir George Mackenzie, asserted the exploded doctrine of divine right, or maintained with more plausibility that every illegal measure of his government was vindicated by the declaration of the late parliament, that he was an absolute monarch, entitled to unreserved obedience, and accountable to none. Sir James Montgomery, and sir John Dalrymple, who conducted the debate on the opposite side, averred that the parliament was neither competent to grant, nor the king to acquire, an absolute power, irreconcileable with the reciprocal obligations due to the people. The illegal measures of the reign were reduced to fifteen articles, on the recapitulation of which the estates declared "that James VII. being a professed papist, did assume the royal power, and acted as king, without ever taking the oath required by law; and had, by the advice of evil and wicked counsellors, invaded the fundamental constitution of the kingdom, and altered it from a legal, limited monarchy, to an arbitrary, despotic power; and hath exerted the same to the subversion of the protestant religion, and the violation of the laws and liberties

of the kingdom; whereby he hath forfaulted his right to the crown, and the throne has become vacant." According to the legal import of the vote, the whole issue of James was excluded from the crown; but the forfeiture, as explained by a subsequent resolution, was limited to the persons and the future children of the late king, and his pretended son.' P. 189.

In narrating the subsequent events, Mr. Laing has sometimes occasion to explain, in his notes, some gross perversions and mis-quotations in Dalrymple's account of this period. The history of the union between the kingdoms is illustrated from various new sources, particularly the manuscript papers of sir J. Clark, and the work is concluded with the following view of the benefits derived from the union, which we recommend to the consideration of the Irish patriots.

'Nor was the union, for many years, productive of those advantages at first expected. A feeble attempt to obtain a share in the colonial trade was defeated by new regulations, which the commercial jealousy of the English merchants procured. The migration of stock and trade to the north was a visionary expectation. No new manufacturers were attracted to Scotland by the cheapness of labour; no improvement was introduced into agriculture; on the contrary, commerce was still languid, and the price and rents of estates inconsiderable. Every national exertion was discountenanced; and during the interval between the two rebellions, the country was alternately disregarded, or treated like a conquered province, prone to revolt. The nation, notwithstanding the gradual increase of its linen manufacture, appeared to be nearly stationary, and was certainly far less progressive for half a century than if no union had ever been contracted. The factions of the preceding century were dissolved with the parliament that gave them birth; but it is observable, that factions are not less necessary in a free state, to preserve the spirit of freedom, than sects and controversial disputes in religion, without which the devout zeal, if not the faith of the votary, would soon decay. The national spirit appeared to be sunk and extinguished with those factions which the union dissolved. Patriotism, that ardent and exclusive attachment to our native country which the national independence of the Scots had excited, could neither be preserved entire, nor transferred to another, when Scotland merged into the British empire; and from the narrow basis of representation, the people at large, having lost their own, acquired little interest or share in the constitution into which they were received. The views of Queensberry and his friends in the union, to perpetuate their authority at home, and to establish a numerous party in the English parliament, were realized afterwards by the dukes of Argyle, two brothers to whom the whole country was long devoted; and the English mistook for the servility of the nation the dependence of the few members whom Scotland returned.

'But the national spirit, thus apparently extinguished, burst forth in a new direction more beneficial to Scotland. When the contests of domestic faction had ceased, the turbulent fanaticism which dis-

tinguished the Scots during the former century, was lost in the pursuits of industry, literature, and the arts of peace. Some attempts had been made before the last rebellion to introduce a better cultivation into the Lothians, which has since extended through the West and North, to the richest provinces beyond the Tay. The gentry, among other efforts to promote manufactures, had begun to breed their sons to mechanical arts, in order to retain them at home. By the abrogation and sale of hereditary jurisdictions, the poverty of the nobles was relieved, and the people emancipated from their oppressive coercion. The country was gradually enriched by the troops retained to prevent insurrection; and from the advanced price and consumption of cattle in the English market, the farmers accumulated their first stock for the improvement of the soil. The situation of Scotland attracted the peculiar attention of Pelham's administration; and, ten years after the last rebellion, the benefits of the union began to be universally felt. The forfeited estates, instead of being sold as formerly, were appropriated to objects of national improvement; and industry was promoted by every encouragement which bounties can confer. The Jacobites, soothed by indulgence, and reclaimed by the gradual extinction of their hopes, began to transfer their allegiance from the ill-fated Stewarts to the reigning family; and under Chatham's administration the Scots were employed in the army and navy in greater numbers than were ever known in any former war. Notwithstanding the commercial jealousy and opposition of the English, the merchants of Glasgow had acquired a large share in the tobacco trade; but their exports at first were supplied from England, till they adapted their own manufactures to the colonial market; and from that period the prosperity of Scotland has properly commenced.

'When the nation was no longer agitated by domestic faction, literature was again cultivated and restored with unexampled success. During the civil wars, the classical learning for which the Scots were early distinguished was absorbed and lost in the controversial vortex of religion and liberty; two names ever dear to mankind, with which the world has alternately been guided or deceived. From the restoration down to the union, the only author of eminence whom Scotland produced was Burnet, the celebrated bishop of Sarum, when transplanted to England, conspicuous as a political writer, an historian, and divine. As an historian alone he descends to posterity; and his curious research into facts, the unaffected ease and simplicity of his dramatic narrative, his bold and glowing delineations of character, are far superior to every historical production of the period. After a long interval the poetical genius of the Scots was revived in the tender and luxuriant Thomson; but the spurious poems of Ossian, a recent forgery, still continue to pollute their history and corrupt their taste. For a time the mathematical sciences were diligently cultivated; and the medical schools established at Edinburgh acquired an high reputation, which is still preserved. But the Scots, when deprived of their own, contemplated the English constitution, in which their passions were less interested, and the affairs of mankind in general, from which they were estranged, with a more discerning, calm, and unprejudiced eye; and in metaphysical, moral and political science, Hume and Smith appear without a competitor, as

the first and most original philosophers of the age. The history of England was investigated by Hume, not with the eyes of a patriot but of a philosopher; and, from each author whom he consulted, selecting alternately the choicest diction, he constructed an artful narrative, in which strength, precision, elegance, and a copious simplicity are infinitely diversified; a narrative interspersed throughout with the most profound reflections; and, if partial to a particular system or party, enriched with the most philosophical views of the arguments and peculiar opinions of the times. Less acute, argumentative, and profound, but more correct, inventive, and uniformly elegant, Robertson aspired to the native graces of the English language, and added the rare praise of laborious fidelity to the palm of history which Buchanan originally conferred on Scotland. Their steps were followed by others with unequal success; but a few original authors communicate their taste and literature, if not a portion of their divine spirit, to their age or nation; and, instead of that classical erudition which adorns England, but is too apt, perhaps, to degenerate into verbal or grammatical disquisition, philosophy, moral and political, is cultivated in Scotland, and its authors are still distinguished by science and an original freedom of thought and discussion.' P. 356.

The dissertation on the poems of Ossian, to be found at the end of the second volume, is extremely interesting, and appears to us finally to settle the subject. Mr. Laing arranges the detections under eight general heads: '1. The Roman history of Britain; 2. The middle ages; 3. Tradition; 4. The customs and manners of the times; 5. The real origin of the poems; 6. Imitations of the ancient and modern poets; 7. The pretended originals; 8. Macpherson's avowal of the whole imposture.'

1. It is certain, from the ancient authorities, that the Highlanders migrated from Ireland, that Carrackula was not known by that name at the time, nor could such an epithet have reached the ears of Ossian; that Balclutha, or Dumbarton, was built by the Romans in the fourth century, and did not exist in the days of Ossian; and that the Orkneys were not then inhabited, &c.

2. It is shown from the real history of the middle ages, that the pretended Ossian has used several events that occurred centuries later than his own time.

'The author asserts in a note that the circles of stones in Orkney retain to this day the name of Loda or Loden, and appeals to Mallet, as a proof that the temple built by Haquin at Drontheim went always under the same name of Loden. The first assertion I know to be false; and every reader may satisfy himself of the second. "Haco," (in 978 appointed tributary earl of Norway by the Danes) "built a temple at Laden, near Drontheim, not inferior to that at Upsal." When the author cannot adhere to the truth, in an appeal to books to which we have access, the world must be forgiven for rejecting the authenticity of the poems, when he appeals to traditions to which there is no access.' P. 387.

3. The extent of tradition is shown to be very limited; and the mutability of all languages is particularly considered.

'No sooner were the translations published than the traditionary existence of the poems disappeared. Of the numerous attestations from those who had heard or remembered to have known the originals, none, it is observable, ever presumed to assert that they possessed in writing, or could repeat from memory, much less that they had originally furnished a single fragment of the poems which Macpherson had translated. When Johnson visited the Western Isles, the natives had nothing to communicate that deserved attention. Stone, a collector who preceded Macpherson, Shaw, the author of the Gaelic Dictionary, Mr. Hill, an English gentleman, Dr. Young, the present bishop of Clonmore, sir James Foulis, an enthusiast for Celtick poetry, discovered only such rude rhymes of the fifteenth or sixteenth century, as, Ossian's religious dispute with St. Patrick, the battle between Fingal and Magnus, the combats with Con, Muirartack, Ullin king of Spain, Erragon of Lochlin; the death of Oscar, of Deirdar, and of Dermid who trod on the poisonous bristles of a wild boar he had slain*. In their research for manuscripts, Johnson's assertion remained undisproved, that there was not an Earse manuscript above a century old. As a proof that the highlanders were neither rude and illiterate, nor the Earse an unwritten language in Ossian's days, we are gravely told in reply to Johnson, that the Druids, when expelled from Scotland, retired to Iona, where they established a college, and lived and taught unmolested till dispossessed in the sixth century by Columba. There is no proof but conjecture that the Druids ever existed in Ireland, where their human sacrifices, their divination from human victims, and their favourite doctrine of the metempsychosis were unknown. The fact appears to be certain that there never was a Druid in Scotland; otherwise Tacitus, who describes the destruction of their order in England, must have remarked their influence or existence under Galgacus in the Caledonian war. The man who can thus create an historical fact requires nothing but genius to fabricate an epic poem. But when manuscripts are appealed to, let a single book of Fingal in manuscript, such as translated by Macpherson, of an older date than the present century, be produced and lodged in a public library, and there is an end of the dispute. Macpherson of Strathmashie, a poet who assisted in transcribing the poems from old manuscripts, or oral tradition, or whose poetry, I presume, is, in other words, intermixed with his

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'* See Mr. Hill's Collection in the Gentleman's Magazine, 1782, 3. Dr. Young's in the Transactions of the Royal Irish Academy, vol. i. From Stone, a schoolmaster at Dunkeld, whose poetry appeared in the Scots Magazine, 1796, discovered nothing but those Irish ballads described above. The late sir James Foulis applied to Earse, in his old age, in order to read the epic poems of Ossian in the original; but when he had acquired the language the epic poems were not to be found. He had nothing to contribute to the Perth edition of Gaelic poetry but those Irish ballads; and in his letters, which I am permitted to transcribe, he inveighs bitterly against Macpherson. "Ossian Macpherson is an execrable fellow. In spite of all that has been said, or ever may be advanced, in favour of the authenticity of Ossian's poems; the concealing his originals will always be looked on as a convincing proof that he has forged them himself. It is demonstrable that he has used great juggling about what he calls the two epic poems of Fingal and Temora, and he will probably never show the original poems."'

kinsman's, affirms that one of the old manuscripts which he read or transcribed was dated in 1410; and the credulous Kaims, in his Sketches of Man, was persuaded to assert that the four first books of Fingal were contained in a Gaelic manuscript, written on vellum in 1403, which the translator found in the Isle of Skye. In Trinity College, Dublin, and perhaps in the highlands, there are Irish manuscripts of the ballads published by Hill, Miss Brooks, and the bishop of Clonmore. The red book of Clanronald's bard, to which frequent and confident appeals were made, was recovered from Macpherson, and contains the genealogy and exploits of the Macdonalds under Montrose, Colkitto and others, down to 1686, when it was probably written; with some short songs of the present century by Macvuirick the bard, but not a single syllable of Ossian's Poems.' P. 389.

In a long note, the learned dissertator particularly examines this red bood of Clanronald, and some other pretended Erse manuscripts.

4. An account of the genuine manners of the Caledonians is given from the Roman writers, where it appears that they were naked and painted savages, and that their modes of existence were completely the reverse of those depicted by the fabulous Ossian. The want of mythology in the poems of Ossian is ascribed to the real source—the modern author's ignorance of their religion; and the forgery is farther evinced from the gross incongruities concerning the common customs of the natives, the omission of the wild cattle, the wolves and bears, frequent in the Caledonian forests.

5. Mr. Laing delineates the origin of the poems and progress of the forgery. Macpherson, no doubt a man of genius, was ambitious of the high fame of an epic poet; and first published, at Edinburgh, in 1758, a piece called The Highlander, in six cantos. But as, in the language of Hume, it fell dead-born from the press, the author thought it adviseable to vary the mode of his attack on the fortress of Fame, by assuming the garb of antiquity. Mr. Laing shows that the plot of the Highlander exhibits the identic outlines of Fingal: the story is that of Suein, king of Norway, who invades Scotland in the teuth century. Macpherson was then only twenty-one years of age, and his taste and language irregular; yet Mr. Laing evinces that the poet has frequently copied himself in numerous instances, having only reduced the prolix sentences of the Highlander to more brief and emphatic prose. The curious reader will require a few passages.

"Thus on a night when rattling tempests war,
Thro' broken clouds appears a blazing star;
Now veils its head, now rushes on the sight,
And shoots a livid horror thro' the night."

"The wind comes down on the woods; the torrents rush from the rocks; rain gathers round the head of Cromla; the red stars tremble between the flying clouds." Ossian, i. 255.

"Athwart the gloom the streaming meteor sails—
Kindles a livid circle as it flies."

"The clouds divided fly over the sky, and shew the burning stars. The meteor, token of death, flies sparkling through the gloom; it rests on the hill." Id. 134. Edit. 1773.

"The Scots a stream, would sweep the Danes away,
The Danes a rock, repel the Scots' array."—
"The ranks of Sweno stand in firm array,
As hoary rocks repel the raging sea."

"As roll a thousand waves to a rock, so Swaran's host came on. As meets a rock a thousand waves, so Erin met Swaran of spears."—"Frothal came forth with the stream of his people. But they met a rock. Fingal stood unmoved. Broken they rolled back from his side." Id. 65. 235.

"On either side they stretched the manly line,
With darting gleam the steel clad ridges shine;
On either side the gloomy lines incede,
Foot rose with foot, and head advanced with head—
Thus when *two winds* descend upon the main,
To fight their battles on the wat'ry plain;
In two black lines the equal waters crowd,
On either side the white-top'd ridges nod,
At length they break and raise a bubbling sound,
While echo rumbles from the rocks around."

"Behold the battle of the chiefs! It is the storm of ocean when *two spirits* meet far distant, and contend for the rolling of the waves. The hunter hears the noise from his hill; he sees the high billows advancing to Ardven's shore." Ossian, i. 302. "The kings were like two spirits of heaven, standing each on his gloomy cloud; when they pour abroad the winds, and lift the roaring seas. The blue tumbling of waves is before them, marked with the paths of whales." ii. 63. "As meet two troubled seas with the rolling of all their waves, when they feel the wings of contending winds, on the rock sided frith of Lumon; along the echoing hills is the dim course of ghosts; from the blast fall the torn groves on the deep, amidst the foamy path of whales. So mixed the hosts." Id. 167. P. 401.

The progress of the imposture is afterwards illustrated.

6. Another means of detection arises from the imitations of the Scripture, the classics, &c. The author, then a young clergyman, was naturally abundant in the reminiscence of Scripture language; and, in his early editions, had, very unwisely, mentioned many of the similar passages in the notes. It is also shown that Fingal was no stranger to the poets of the sixteenth century. Some of the original ballads are also mentioned, in order to illustrate the manner in which Macpherson used or perverted them.

'Such are the originals, the names, the traditionary fables, and a

few passages of which, adopted by Macpherson, have persuaded his credulous countrymen that they had heard, and known the poems in their early youth. It is also observable, that such are almost the only passages produced by those who have chosen gratuitously to attest that the translation was authentic; and, instead of an epic poem, had Macpherson proclaimed the discovery of an Earse gospel, I verily believe that he would have obtained the same attestations. But the man who believes that the same images employed in Scripture, and the same classical beauties selected, with such curious felicity, by Homer, Catullus, Virgil, Horace, Tibullus, and Milton, not to mention contemporary poets, occurred fortuitously to Ossian, almost in the same words, without imitation, is beyond the reach of argument, and must be abandoned to his faith.' P. 430.

7. The pretended specimens of the Erse original are examined; and ridiculous errors of the Celtic etymology are detected. On inspecting this part the reader will be surprised to find that the wonderful Erse originals of Macpherson abound with words of Latin and English extract: but this, we suppose, the defenders will account for by producing some Erse manuscript to demonstrate that Ossian first studied at Rome, and was afterwards a captive among the Anglæ in the north of Germany.

8. From a vain and vaunting preface of Macpherson, in which he virtually confesses himself the author of the poems in question.

Upon the whole, we have received great satisfaction from the perusal of these volumes. The history is written in a masterly and perspicuous style; the selection and arrangement excellent; and the facts and observations frequently new and important. The dissertation on the authenticity of the poems of Ossian is remarkable for learned research, and fertility, and justice of argument. It may be answered—but it cannot be confuted.

ART. XI.—*A Practical Treatise on Diet, and on the most salutary and agreeable Means of supporting Life and Health, by Aliment and Regimen. Adapted to the various Circumstances of Age, Constitution, and Climate; and including the Application of Modern Chemistry to the Culinary Preparation of Food. By William Nisbet, M.D. &c.* 12*mo.* 6*s. Boards.* Phillips. 1801.

DR. Nisbet professes that 'he has collected together a greater mass of matter than has appeared before in any single book; and, without assuming any merit to himself, his work must be useful entirely on that account.' Though we might not admit this plea in general, since a great book is, in our opinion, a great evil, we can allow our author's claim; for he has collected few trifles, and has in general distinguished the useful instruction from fanciful refinement or superstitious absurdity. On the subject of diet, which has been much the object of our

attention, we entertain perhaps some peculiar opinions: these we have lately mentioned, in our review of Dr. Willich's Treatise, and to this article* we must now refer. The old maxim, 'sanis omnia sana,' must, however, be constantly retained in mind.

One circumstance, in the arrangement of the work, is, we think, reprehensible. The general doctrines are too much scattered, occurring often at the beginning and the conclusion of a subject, and seldom taking that comprehensive range which, in a few words, would include minuter particulars. This want of precision we also feel in the consideration of particular substances of diet. The lighter and the richer foods should not be considered promiscuously. The catalogue of Dr. Home would, with a little correction, have furnished a more convenient order. In the title-page, '*the Application of Modern Chemistry*,' in Italics, would mislead an inattentive reader. It were to be wished that Dr. Nisbet had not confined his application 'to the culinary preparation of food;' for, in the work itself, mucilage and albumen are often confounded in the foods, austerity and acidity in the drinks. Perhaps, indeed, the work may have been printed before the publication of Mr. Hatchett's Experiments, which have furnished some of the more valuable remarks in the conclusion; but the albuminous and other parts of animals were well understood from the labours of the French chemists, and particularly detailed in our journal. We can, we think, see the sources of all these errors:—the work has grown in his hands, and, as information accumulated, it has been added, without being carefully incorporated. In another edition the form will be more advantageous.

The two first divisions relate to the management of the skin and the effects of the atmosphere. In points of dress the author seems to err in supposing the moisture *evaporated* from flannel; but the error is of small consequence. With Dr. Willich, too, he is an enemy to calicoe. Perhaps the subject should be farther investigated. The thick coverings of the neck, if not tight, do not merit the imputation thrown on them—the predisposing to sore-throat: on the contrary, they are a preventive of the disorder. The objections to tooth-picks are equally fanciful and unjust; and a cloth will never clean the teeth properly, as it cannot insinuate between them, where the tartar chiefly collects. On the subject of bathing he is occasionally too refined, and not sufficiently accurate. A bath at 80° is, in reality, a cold bath. The observations on the atmosphere and its contents are not very applicable to the subject before us.

Dr. Nisbet next proceeds to diet, and states the comparative advantages of vegetable and animal food. He admits man best suited to a mixture of both; but he ought to have added, that

* See our XXXth Vol. New Arr. p. 295.

this was the intention of nature, as appears from the teeth and intestines. Of those few who subsist entirely on vegetables, he observes, 'the constitutions are feeble, sickly, and weak, and they are the constant victims to complaints in the stomach and bowels.' He must be little acquainted with the Irish nation, with the inhabitants of the Highlands, or with those of some of the Alpine regions of England, if, on reflexion, he persists in this opinion. Many robust peasants seldom see animal food; and though in continued labour they may fail in comparison with the well-fed husbandman, they cannot be styled weak or sickly. The management of meals betrays a little too much refinement; and the observation that the rule which enjoins only *one* dish at a time, though adapted to the invalid, by no means suits a healthy vigorous stomach, is highly erroneous. 'It is proper,' he remarks, 'that a due mixture of the dense and soluble aliment take place, in order that a sufficient permanence of stimulus may be conveyed to the stomach.' Must the stomach, then, be constantly stimulated? Is not the author aware that, when the vessels are properly filled, whatever is the state of that organ, no craving for food returns, no stimulus is required. When the stomach has been for a time empty, every thing, the most indigestible, is soon reduced to wholesome aliment, and the continuance of emptiness for some time is a measure the best calculated to preserve its tone unimpaired; while a constantly repeated stimulus exhausts its powers. In short, nature is a better guide than the best physician, and her dictates inculcate the necessity of rest. Instead of an interval of three or four hours, after a hearty breakfast, double the time should be allowed.

In our author's account of the flesh of quadrupeds we find nothing to blame. We could rather have wished he had distinguished more carefully the young from old meats, the more soluble from those which are less so. Observations and directions thrown together with so little distinction do not fix with sufficient force on the mind. The sportsman will smile at being told the hunted hare is not soluble; and the venison-eater be indignant at being directed to mix vegetable acids to correct its alkalescency. Perhaps nature affords no kind of food so easily soluble and digestible as either. Venison, in particular, is probably the only food that can be eaten in excess without danger. In general, indeed, our author does not consider the alkalescency and easy digestibility of food as synonymous, which they in our opinion are, if we except only pigeons; even these, however, will not be excepted by physicians in general. The rabbit, we think, partakes of the less soluble nature of younger meats, and, when old, is remarkably dry and indigestible.

Of the birds, his account is sufficiently full and explicit. It

is evident, however, that he has never tasted pea-hens, which are of a greatly superior quality. Of Guinea-fowls also he speaks with little accuracy, when he styles them less soluble than hens. We do not perceive that he has mentioned the land-rail, a bird little inferior to the ortolan; and the assertion, that the fat of a goose is indigestible, requires some correction. The fat of a young goose is far from being so.

Our author's account of fishes is tolerably full; but he has omitted two excellent kinds, the john-dory and the *red* mullet, each of very superior flavour; the latter usually styled the woodcock of the sea, from the flavour of the trail, which is eaten as sauce: both indeed should be eaten near the coast, for neither will endure keeping; the red mullet will scarcely bear a carriage of thirty miles.—It has never been noticed that the meat of fishes is of two kinds only, the cod and the turbot; the mullet, trout, and mackarel, apparently uniting them. Of the first kind the whiting and the gurnard are most digestible, the sturgeon and lamprey least so; of the second, the plaise, sole, and dory, are of easy digestion; the turbot and mackarel more difficultly soluble.

Of the shell-fishes Dr. Nisbet speaks with less discrimination. In the order of digestibility they would stand thus:—Oysters, muscles, crabs, lobsters, shrimps, prawns, cray-fishes, cockles. The poisonous nature of some of these depends on their feeding on insects of peculiar acrimony. When our author speaks of the crab being the same with the lobster and the shrimp, he must mean, as a natural historian, with respect to their genus; for their flavour is very unlike, and their digestibility by no means the same. He seems unacquainted with the different form and flavour of shrimps and prawns.

Of the amphibious animals he speaks concisely, and with no great discrimination. If he would eat his venison with vinegar we are surprised that he forgot the weak punch with turtle: indeed turtle, as generally dressed, requires some acid.

The account of milk is not very interesting or clear, chiefly from the want of a comprehensive systematic view of the subject; though we find no facts of importance omitted. The order of tenuity, viz. the greater proportion of serum, and less of crassamentum, or oil, is the following; woman's milk, ass's, mare's, cow's, ewe's, and goat's milk. The subject is indeed much expanded, but broken into too many parts to be easily retained in the memory.

Vegetable food is the next subject, and it is copiously detailed. The preparation of corn, particularly in making bread, is explained at some length, and with sufficient accuracy. We know not that alum, so much complained of, can, in the quantities usually added, be injurious; we are certain that it cannot, as our author observes, produce acidity. It is singular that,

in a work on diet, and in the consideration respecting the superiority of either white or coarse bread, the animal nature of the gluten should not have been alluded to. The nature of the ergot in rye might have been explained; and a circumstance so well established, as rye in this state producing the most fatal disorders, should not have been doubted.—Rice is justly acquitted of producing blindness; the weak eyes in India are undoubtedly from other causes. The highly nutritious quality of the Iceland liver-wort appears to us, from attentive examination, equivocal.

The pulses and oily nuts are next examined. It is in the examination of their digestibility that we meet with the first plain hint of the process of digestion being, in the author's opinion, a fermentation—a doctrine now, we believe, rejected by every physiologist. The oil of nuts is mixed with a mucilage, and, on trituration only, is miscible with water. This plan and obvious view is not properly brought forward; but, on the contrary, the subject is obscured by his introduction of fermentation. The only difficulty, in the digestibility of nuts, is the intimate union of the oil and mucilage, which prevents their solution, unless comminuted or bruised. Those whose teeth and patience admit of their complete mastication find little or no difficulty in their digestion. The following is the order in which they should be arranged, with respect to the quantity of oil they contain, and its evolution;—filbert, chesnut, walnut, pistachio-nut, common almond, cocoa-nut, and bread-fruit (artocarpus incisus).

The account of the fruits is somewhat confused, and their comparative laxative powers not sufficiently distinguished. The nature of their different acids deserves also more notice than it has obtained. This part of modern chemistry was certainly within our author's reach. It is singular that Dr. Nisbet should attribute the little effect which opium produces on the inhabitants of the East to vegetable acids, which has no influence on its operation, and not to coffee, which they take in larger proportions, and which he himself acknowledges lessens its narcotic power. The noxious consequence of tea, and the palsy which it produces among the tea-brokers, are greatly exaggerated: the latter we have reason to think totally unfounded. These idle tales have been too often copied without inquiry, when almost every passenger in the neighbourhood of the India House could have corrected the error.

On the subject of drinks our author does not, we have said, distinguish acerbity or austerity from acidity; and he is greatly apprehensive of the effects of too large a quantity of diluting liquors attenuating the blood. For this fear there is not the slightest foundation. Thirst is always regulated by the dilution required by the constitution. The excess is either not ab-

sorbed, or soon thrown off by the kidneys or the skin. The minute directions respecting water are trifling and unnecessary. Hard water is in no instance injurious to health; but stagnant water should be avoided, chiefly on account of accidental impregnations. Previous boiling of water is, on all occasions, injurious.

On the whole, however, we think Dr. Nisbet's system judicious. It contains many facts of importance; and though we have detected errors, it was with a view of rendering the work, in another edition, more perfect, rather than from a design of giving an unfavourable impression of our author's labours. We shall select a specimen from the latter part, which contains some accurate observations on vegetable and animal food.

'In the East Indies, where the vegetable diet is carried to the greatest length at present, it requires a most immoderate use of condiment to render it at all fit to give a sufficient stimulus to the body; and even with this addition, and the general influence of a warm climate, the persons who rigidly adhere to it are found to be weakly, sickly, and meagre; and more subject to diseases, especially bowel complaints, than others. We may here enumerate the remarkable coincidence which seems to take place in the use of condiment with vegetable diet, among nations of the most distant situations and manners, and which seems pointed out as an instinct of nature to counteract its deficient stimulus on the stomach. Thus the Gentoo seasons his rice with pepper and other strong spices to such a degree that no European at first can partake of his highly poignant food. In the same manner the Scots highlander eats with his oaten cake such a quantity of onion, his natural and most poignant seasoning, as gives a proper stimulus to the stomach, which also is of a more permanent nature than the stimulus of the Gentoo.

'In the same way certain nations have been said to live on animal food alone. Thus the Laplanders are supported chiefly by a diet of fish. But still even there some vegetable matter they find necessary to interpose, such as their climate affords; and milk also they use sour, to counteract the effects which the animal food is apt to produce.

'On the whole, then, man seems formed for a mixture of diet, the proportion of which must be regulated in a great degree by his relative situation; and to judge properly of this proportion, we shall recapitulate the general effects which arise from each kind of diet separately.

'Animal food, there is no doubt, gives more strength to the system. It fills the vessels, increases their tension, and adds to the strength of their circulation. The fluids it produces are more dense and elastic. In fact it conveys that ultimate vigour which rather endangers the system than is on the whole desirable: hence, from the excess of its stimulus, life is soon worn out by it, and one who has early used this too invigorating diet is soon carried off by inflammatory diseases; or if working off in part its effects by exercise so as to prolong his life, such an accumulation is made of vitiated fluids, as in the last period of it to lay a foundation for the most inveterate chronic diseases.

'Vegetable food again keeps the powers of life stimulated in a moderate degree. No bad effects arise from a full meal of it, and its chief inconvenience is in the production of complaints of the stomach and bowels, from the excess of acid produced by it. But in proportion to its weaker stimulus it is deficient in giving strength and vigour, hence it is insufficient where bodily exertion is required, which we find particularly instanced in the feeding of the ancient wrestlers, or athletæ, and in modern times in the different proportion of labour done by the individuals of the two nations, the English and the Scotch, the former being fed more on animal diet than the latter. The superiority of vegetable food is chiefly confirmed in mental exertion. From the use of it, it is well known, acuteness of mind and penetration proceed. Hence the attention paid to this species of food by gamesters, whose minds must be ever alive to every occurring circumstance.

'From this view of the separate effects of diet the propriety of their conjunction is indisputable, and the proportion the two species should bear to each other must depend on three circumstances, the state of climate, the occupation of the individual, and his bodily health.

'With respect to the first in warm climates, there is no doubt that a vegetable diet may be carried to great excess without much inconvenience. Indeed this is strongly pointed out by nature, as the proportion of vegetable food is there greater than in other climates, and it is also more of that particular nature which is fitted to counteract the evils which the excess of heat in such a situation produces. In the cold countries, again, the proportion of animal food should exceed, as from the want of heat a greater stimulus is required for the system, and also from the smaller perspiration, and little tendency to putrefaction which the fluids discover.

'In regard to the second, where there is little bodily exertion employed, much use of animal food is improper in any climate, as it will load the body, and oppress the mind; but where on the other hand bodily exercise is much employed, the use of animal food should be liberal, and even the vegetables used should be of the most nourishing or farinaceous kind. On the bodily health we may observe that there are certain diseases, to which an individual may be constitutionally subjected, that must regulate his proportion of vegetable or animal food. Thus the gout when in the system, and not regularly formed, requires an excess of animal food to drive it to the extremities; though in some measure it aggravates the disease. In the same way, hysteric and hypochondriac complaints, from the disposition of the stomach to acescency, requires a diet of animal food, as the only means of alleviating the symptoms of these diseases. In all these cases, where animal food becomes necessary in order to prevent its bad effects in excess, as much bread as possible should be conjoined with it. By this practice much benefit would accrue to invalids, which we find confirmed by the practice of the French, who, in consequence of their great use of bread, and dried fruits along with their animal diet, feel none of the bad consequences which affect the English constitution.' P. 369.

The dietetic chemistry is an able and scientific abstract of the effects of cookery on the substances employed as food.

ART. XII.—*Gleanings in England; descriptive of the Countenance, Mind, and Character of the Country. By Mr. Pratt. Vol. II. 8vo. 10s. 6d. Boards.* Longman *and* Rees. 1801.

IN the year 1795 our author published Gleanings in Wales, Holland, and Westphalia, in three volumes, noticed in our XVIth Vol. New Arr. p. 431. The first volume of 'Gleanings in England,' published two years since, was consequently styled vol. IV.; and was noticed in our XXVIIth Vol. N. A. p. 167. We have mentioned these circumstances to explain the reason of this being styled vol. II. when that which preceded was the fourth.

In our various accounts of this eccentric author we have had sufficient opportunity of appreciating his talents. We have watched him from his dawn, we believe, in Courtney Melmoth, to his decline, in the Gleanings. If he have ever carried home a rich harvest, it has escaped us; and we fear his gleanings will be little more than straw. We have already noticed the labour, the art, displayed in expanding a few ideas to a pompous bulk; and the little contrivance of introducing the works of others, wherever an opportunity occurred. In this volume we have the same attempts, the same unfair appropriation. The tourists are laid under contribution to furnish an account of Oxford and Cambridge; and the fruitful subject of quackery, with the assistance of one or two old stories, is expanded to more than eighty pages. In short, we have been completely wearied with this *recocta crambe*, and trust that the gleaning season is at an end, or that some more valuable grain may be the result.

We cannot, however, deny that Mr. Pratt's lively manner occasionally adorns a dull subject; and we begin sometimes to laugh at the forgotten jest, or be again amused by the twice-told tale. But the delusion is of short duration. The tædium returns with additional load; and the vapid remains appear still more tasteless. The most striking features of this volume are, the singular character which Mr. Pratt met with at Cromer, the conversation with the old seaman, and some anecdotes relative to lord Duncan's victory at Camperdown. The second, however, we think we have seen before. A character of the same stamp is at least familiar to us. We shall select a part of the first.

'Whosoever walks forth, either in the streets, the fields upon the beach, or on the cliffs, at almost any hour of the day, will encounter a man of an erect figure, eager step, searching eye, and busy air, who has, as he will tell you, no use either for feet or eyes, but as the instruments of passing away the time allotted him in this world in the most agreeable manner that he can, and who, from the earliest dawn to the latest period of the evening, finds every moment of his waking hours as much occupied as if his mind and body were from necessity employed in the most active concerns. Whatever he meets with, whatever

is behind or before him, within the possible space of being overtaken or come up to, are made subservient to his amusement, his pastime, or his philanthropy. He knows every body's business, and has none of his own, but to procure that knowledge: Indeed to most people this would be the most arduous of all things; yet this gentleman effects it by the easiest means in the world. He is almost always in motion, winding and turning in every possible meander in pursuit of objects, and has something to offer to each. If near a person, whether stranger or acquaintance, he speaks; if at a distance he shouts; if too remote to be heard he runs to join him. In performing his usual tour of the streets, he generally keeps the horse path, crossing over to either side as an object appears at one or the other. If he observes any one at a door, he takes him or her by the hand; if at a window within his reach he gently taps; if a child is looking through it, he puts his lips close to the glass, and talks and kisses *au travers*; if any one is looking out from the attic story, he raises his voice, to utter the passing words of the day, about health and the weather, with some quaint story or moral intermixed, and proceeds in his perambulations. But in their greetings he always says, without appearing to intend any jocularity, good night for good morrow, and good morrow for good night. To every stranger he goes indiscriminately, and with a uniform question,—"Madam, Miss, Sir, or Gentry—can I be useful. Place, people, land, water, I know them all, and all I know is at your service."

'Before I go on with him, however, my dear baron, I must note another of his peculiarities; he repeats every question, and almost every answer, but commonly with a slight transposition. I fear the odd pleasantry of this will evaporate in written description, but its effects in discourse, set off by the speaker's whimsical brisk mode of expressing himself, tones and gestures corresponding, was truly laughable. I will endeavour to preserve the spirit upon paper, as well as I can, by giving you, in his own words, what follows; just desiring you to pre-suppose that the speaker and your correspondent had met for the first time at one of the church-gates.

"Yes, sir, I take more exercise than any man in Cromer; than any man in Cromer more exercise take I.—How do you do, neighbour Pretty-face?" (to a female passing.)—"Known that lady from a child; from a child have I known she. Exercise is good: twelve miles a day in and out; in and out twelve miles. Hollo! there goes Richard—a fine old one is Richard. Aye, honest Dick, how long did you walk with my father, honest Dick? Fifty years, I dare say, poor Dick; I dare say fifty years. I like Cromer better than any town I ever saw. Here comes smiling Miss Butler, a neighbouring farmer's daughter. How fare ye, Miss B.? Yes, sea and shore, sir, is delightful; shore and sea, sir;—And when am I to have the promised piece of bride's cake, Miss B.?—A fine brown girl, one of eight.—This man over the way, Mr. Rust, has eight children also; eight children has he. Lived there three years; three years there lived I. Next gentleman, Mr. Baldwin, is a batchelor. Why, what sir, can a man desire, more—the land beautiful, and the water beautiful. There comes Miss Butler again—a good brown face—I like a brown woman—married one myself—and am going to marry again—

home is home.—That dog now following that poor man, he'll never leave the man; the man he'll never leave—I've known both, sir, a sort of years.—Pray, sir, have you seen the sea-house at Felbrig? worth seeing is Felbrig sea-house.—I'll shew it you with pleasure; with pleasure I'll shew." This courteous offer produced the first momentary pause, of which I was about to avail myself, when my rapid inviter, who was a physiognomist, assured me that I need not give myself the trouble of making a speech, for that my look convinced him I had nothing to do but to follow him; or rather, added he, taking off his hat, proceed with him upon a sociable plan, after this fashion. "Yes, Cromer for my money; for my money, Cromer.—These streets, to be sure, seem to be paved with tenter-hooks, and cut a man to the soul:" (his emphasis on that word, and his arch look, indicated that he spake punningly): "but then that nice wood above, and that water below, and those hills and valleys between, make amends for being crippled a little in the feet; in the feet a little crippled. I see you are of my opinion; of my opinion are you." P. 2.

Many remarks of this kind follow from the same eccentric being, which will, for a moment, amuse; but eccentricity soon fatigues, and we shall step on to the anecdotes. It gives pleasure to see a great character also a good one, and shall therefore copy the first part of Dr. Duncan's communication.

'In our swift flight—I had almost called it from Newmarket to Cambridge—the doctor poured forth the tribute of a feeling and honest heart to the private and public virtues of his noble kinsman, lord Duncan. "His goodness, sir," said he, "would have gained him the love and honour of all good men who should have come within its influence, had no public events taken place to crown him with professional glory. I am repairing to my wife and children, sir," continued he, with an ardour of expression and tone which gave both the sense and sound of unquestionable truth—"to fold them in my arms, and press them fondly to my bosom, after so many, many years of division, will be a joy, for which words are yet to be made! but, were I touching the end of my journey, yea, within sight of the house where I left, and in which I have prayed fervently to God I may find them all well, I will not say that I would turn back without hastening to hear and to see them—but I will say, that if my lord Duncan thought my return or personal attendance, at sea or on shore, necessary to him, in any possible way, I would measure back my steps with redoubled speed. He has been to me, as indeed he was to all the ship's company, a friend and a father." P. 539.

'The bravery of the men in general, amidst the agonies of wounds, and at the very moment of death, could never have been credited, the doctor says, by himself, had he not been an eye and ear witness. "You are not to imagine I was circumscribed to the narrow bound of my clerical office," said he. "In the day of blood I was on triple duty, alternately acting as a sailor, chaplain, and surgeon's assistant, when the battle might too truly be said to bleed in every vein. I was now called upon to minister to the recoverable, now the irrecover-

able. Believe me, sir, not a complaint followed the gashed flesh or lost limbs of the first, nor a regret for departing existence mingled in the fleeting breath of the last. A mariner of the name of Covey was brought down to the surgery deprived of both his legs; and it was necessary, some hours after, to amputate still higher. "I suppose those d—d scizzars will finish the business of the bullet, master mate?"—"Indeed, my brave fellow," cried the surgeon, "there is some fear of it." "Well, never mind," cried Covey, interposing, "I've lost my legs, to be sure, and mayhap may lose my life; but we beat the Dutch; d—n me, we have beat the Dutch, this blessed day my legs have been shot off!—So I'll e'en have another cheer for it—Huzza! huzza!"

'There were several women on board the Venerable while in action; amongst these a sailor's wife was shot at the side of her husband, while at his gun. Another young woman had the lanthorn-bottle shot from her hand, while she was holding it for the surgeon to dress her father's wounds, and perceiving him look terrified, she ran to her father and cried, "If you have not received any more hurt, never mind the lanthorn.—I am safe and sound, thank God—but how are you, O father! how are you?"

'Example, always important, has perhaps a more extraordinary influence on the mind, in the excitement of professional courage, than in any other case. There it seems to be in the zenith of its power, and exemplifies what I had observed on a former occasion:

> 'Confederate courage forms th'embattled line,
> Firm on each side connecting passions join:
> 'Tis social danger either troop inspires,
> 'Tis social honour either army fires,
> 'Tis social glory burnishes the van,
> 'Tis social faith spreads on from man to man.

'Dr. D. told me of a gallant little boy, who, while one of the sailors was under the hands of the surgeon, went down to be relieved for a wound he had received in the cheek. "Pray go on with the poor man's dressing, sir," said the youthful hero, "he has lost a limb; I have only got a little slap on the face." The gash was deep, and the blood was gushing from it in torrents into the poor boy's mouth while he spoke.' P. 541.

The account of Oxford and Cambridge is said to be abridged from an original work. It may be so; but we find nothing that the numerous guides have not already said, in language equally appropriate. The remarks on scarcity, elections, &c. are the hackneyed reflexions which constantly meet us in every shape. Would that we could join in the chorus of Harvest-home!

MONTHLY CATALOGUE.

POLITICS.....POLITICAL ECONOMY.

ART. 13.—*A particular Examination of the New French Constitution, which was offered to the People for their Acceptance, or rather imposed on them, in December,* 1799. *By George Skene Keith, A. M.* 8vo. 2*s.* Rivingtons. 1801.

THE crude conceits of the abbé Sieyes are scarcely worthy of a particular examination, and to compare a temporary building with one that has been erected after much care and expence is to trifle away time. The present French constitution seems evidently doomed, like its predecessors, to endure for a short period alone; and in a volatile nation, without principle, and under a military government, it is impossible to conjecture what new forms will arise to amuse the speculatist or the historian. The mode of representation now established is certainly open to much censure; but our author is rather inconsistent: with all its defects, it is far superior to that which prevails in his own country; and if the weight it gives in the republic to an elector be but small, that surely is better, *cæteris paribus*, than to have, as is the case with ninety-nine out of a hundred of the people of Scotland, no share whatever in the representative system. Many of the observations on the conservative senate and the tribunate of the legislative body are founded upon just political principles; but, after all, whatever may be the theory, the practice does not seem to differ much in either France or Great-Britain. Under whatever names, or by whatever forms administered, the executive government is the maker of the laws; and it is fortunate in any country where custom has established certain checks by which an individual may be preserved from the oppression of his superior, whether public or private. The writer does not seem to have had his mind impressed with the degraded state of the whole French nation, under an arbitrary monarch, an insolent nobility, and a rapacious clergy; he does not sufficiently estimate the privileges they have actually obtained, which, though they may seem small in the eye of an Englishman, must to a Frenchman appear worthy of all the blood and labour by which they have been acquired. The highest post of honour and emolument are now open to every man, the expences of a luxurious court are curtailed, and the salary of the chief governor of the nation is less than a tenth part of what was deemed insufficient for the brother of their late sovereign. The French people have emerged too lately from slavery to understand the true nature of political liberty: at present theirs is a mere military government; and existing circumstances, which have inflicted so deep a wound on the freedom of other countries, have made that necessary which in all countries is the most deplorable. When the sword is sheathed, civil improvements may take place, and the remarks of this writer may be

useful to the framers of the next constitution; for it should be recollected that the French in general are satisfied with the government of to-day, from the necessity they are under of relying for the present on great military talents.

ART. 14.—*Observations on the Factions which have ruled Ireland; on the Calumnies thrown upon the People of that Country; and on the Justice, Expediency, and Necessity of restoring to the Catholics their Political Rights. By J. E. Devereux, Esq.* 8vo. 4s. 6d. Richardson. 1801.

An indecorous and irrational attack in parliament on the Irish nation has given rise to these Observations, in which the writer, with a due partiality for his country, vindicates it from the aspersions cast on its character. He supposes, which is not the case, that the English really pay a regard to the misrepresentations made by certain persons of his countrymen, in consequence of their official situations. The Irish have been an oppressed people; they are now one with the English; and it is to be hoped that former animosities will be buried, and that mutual friendship will take the place of idle distinctions. That the abettors of the torturing system in the late rebellion may meet with some advocates in Ireland we cannot doubt; but the abhorrence of them and their measures is as general in Great Britain as is that of inquisitors and inquisitions. The expediency of restoring to the Catholics the whole of their political rights may be a question for some little time longer; but the opposition to it, in minds the most prejudiced and bigoted, is daily wearing away, and it can be continued only by the violent and intemperate language which is sometimes indulged in by this writer, and which is injurious to his own cause. Every good man is looking forward with hope to the time when the state will cease to make civil distinctions on the subject of religion, and the different sects will imbibe that true Christian love which is the characteristic of the Gospel. Fiery zeal may be useful in a sectary, but it is disgraceful to a Christian.

ART. 15.—*Part of a Letter to a Noble Earl; containing a very short Comment on the Doctrines and Facts of Sir Richard Musgrave's Quarto, and vindicatory of the Yeomanry and Catholics of the City of Cork. By Thomas Townsend, Esq.* 8vo. 2s. Booker. 1801.

A spirited defence of the Irish nation by one who had full opportunities of investigating the nature of the late rebellion, and of refuting the calumnies inserted in what sir R. Musgrave calls a History. That the Catholics were the authors of that rebellion, and that it was a war of religion, are assertions to which the most credulous can no longer be dupes; and the facts in this pamphlet are a sufficient vindication of the loyalty of the inhabitants of Cork. Catholics have been guilty of great cruelties, and so have Protestants: the laws which they have made one against the other are a disgrace to both parties; but to decide the temper of the opponents of the present day by laws enacted by their remote ancestors is the height of absurdity. This pamphlet does honour to the writer; and if there be a Protestant in Ireland of so low and debased a mind as to harbour the passion of revenge against his Catholic brethren, we wish him to

peruse this work, written by a Protestant, and a member of his late parliament; since, in our judgement, it cannot fail of moderating such wretched and wicked prejudices.

ART. 16.—*Observations on Friendly Societies, for the Maintenance of the Industrious Classes, during Sickness, Infirmity, old Age, and other Exigencies. By Sir Frederic Morton Eden, Bart.* 8vo. 1s. White. 1801.

The institution of friendly societies was originally very beneficial to the industrious of the lower classes. Like other things, however, they were subject to some abuses, and many of them were framed on a scale not sufficiently adapted to their circumstances. They were observed with a friendly eye by the higher classes of society, among whom there were unfortunately some who thought they could conduct their concerns in a better manner than themselves; and the aid of government seconded their well-meant, but injudicious intentions. The act of parliament to support the friendly societies was a death-blow to great numbers of them, and a considerable time must elapse before the confidence of the industrious can be revived. The worthy author of this pamphlet has collected several useful facts, and pointed out various imperfections attendant on them. His great object is to prepare the people for a national institution, to embrace every provision of the friendly societies, in other words to have a grand insurance-office for the industrious poor: and of course there must be managers and clerks in every district, influence, &c. We believe that the friendly societies, with all their imperfections, were originally on a much better footing than the proposed plan can lay down, although we admit that, from their nature, they were susceptible of improvement. Every new society, nevertheless, learned something from those that had preceded it, and the regulations became gradually better adapted to the situations of the subscribers: each person felt himself also interested in his little community, and their occasional meetings rendered them capable of affording mutual assistance to each other. Their real wants became known to those who could best relieve them. In most cases the old maxim, *Laissez nous faire*, Leave us alone, may be applied; but in none with greater propriety than in that of the friendly societies.

ART. 17.—*A Second Address to the Proprietors of Bank of England Stock. By Alexander Allardyce, Esq. M. P. One of the Proprietors of the Bank of England.* 4to. 4s. 6d. Richardsons. 1801.

There is a law which establishes

" —that all the profits, benefits, and advantages arising out of the management of the Bank of England, shall (the charges of management only deducted) be divided, from time to time, among the proprietors for the time being, according to their respective shares of stock, and that these dividends be made at least twice in every year." See act of 8th of Will. III. chap. 20. 9th Will. III. chap. 3. and 7th Anne, chap. 7. sect. 63.' P. 4.

For the strict observance of this law the writer contends;—with what success it will not be difficult to conjecture. The opinion of

counsel has also been solicited on another question; and the answer is so clear, precise, and judicious, that, for the sake of our readers who are proprietors of Bank-stock, we readily present it to them.

'I am of opinion, that every proprietor, at a general half-yearly court, has a right to require from the directors, and it is the duty of the latter to produce, all such accounts, books, and papers, as are necessary to enable the proprietors to judge of the state and condition of the corporation and its funds, and to determine what dividend ought to be paid. The proper method to be pursued by those who consult me in order to obtain such a production is, that a number of respectable proprietors should immediately give notice to the governor and other directors, that they shall require at the next general court a production of all the necessary books, accounts, and papers; and at the general court, when it shall be held, to attend and require such a production. If it shall not be obtained, I then advise them immediately, or within a few days after the holding of the general court, to make an application to the governor to call a general court, which application must be made by nine members at least, having each 500*l.* stock. If the governor shall refuse to call such general court, then the nine members who shall have applied to him to have a court called may themselves call one in a manner prescribed by the charter; and whether the governor calls such court, or it is called by the nine members, I advise them, as soon as it is called, to apply to the court of King's Bench for a mandamus to the governor and directors, to produce at such court all the necessary books, accounts, and papers.

'*Temple, March* 9, 1801. 'J. MANSFIELD.' P. 31.

So much light is thrown, in this work, 'upon the obscure and mysterious affairs of the Bank of England,' that the perusal of it may be recommended to many others besides the proprietors of the Bank stock. The evasion of a law, by any body of men, is a matter of serious animadversion; and the culprit must be brought to a different bar from that of literary criticism.

RELIGION.

ART. 18.—*The Evangelical Clergyman, or a Vindication of the Religious Principles and Conduct of a Minister of the Gospel; occasioned by the Circumstances attending a recent Election of Guardians to the Poor in the Parish of Clerkenwell. By G. Hodson.* 8*vo.* 1*s.* 6*d.* Sael. 1801.

Our readers have been sufficiently apprised of the nature of the present schism in the church, which, if the same listlessness should continue to prevail on the one hand, and activity on the other, will, in no very short period of time, produce considerable alterations in the religious appearances of this kingdom. It cannot be doubted that the Evangelical sect, as they term themselves, have the same right as any other description of Christians to avail themselves of the opportunity afforded them by the legislature, or the customs of the times, of extending the interests of their party. While livings are suffered to be bought and sold, the evangelical sect may become the purchasers, and in this manner several clergymen have been already assisted by evangelical patronage. In populous parishes, where the

lecturers are chosen by the parish, and the interest of overseers and guardians is considerable, it is certainly allowable to the evangelicals to exert their influence in promoting the election of those persons who will be favourable to their views. Against these objects of evangelical politics no one has a right to complain; they are open to all parties, and all parties have equally a right to consider their own interests. A latitudinarian patron will put in a latitudinarian divine. Why should any one then complain that an evangelical patron presents to a living an evangelical divine?—The fault is with the church, that the two parties, the latitudinarian and the evangelical, co-subsist within its pale. While it be impossible to establish absolute uniformity of opinion, at least care should be taken that the two parties do not diverge so far from each other as to affect the general interest of the establishment.

In the parish of Clerkenwell, it seems, there 'are certain individuals who are solicitous that evangelical clergymen should be introduced into its churches.' This has naturally excited in the opposite party a greater degree of attention to its own interests, and insinuations have of course been thrown out to the prejudice of evangelical clergymen in general. The object of this work is to 'demonstrate the superior moral influence and orthodoxy of such clergymen, and to show that the established church has less to fear from an increase than from a diminution in their number.' The character of the evangelical clergyman is well drawn: to the increase of the number of such men we can have no objection; and in a time like this, the little restraints on the Sunday from reading the news-paper and frequenting fashionable places, as Kensington Gardens, &c. or, on the week days, from giving their countenance to the play and opera-house, and to idle routs of thoughtless people, are to be praised, and not reproved. But there is a danger that the evangelicals may carry their zeal a little too far, and, instead of fixing religion in the heart, lay too much stress on mere external appearances. We have an instance of this kind in the work before us.

'The magistrates, or legislature, must either be ignorant of the immoral tendency of places of this description, which abound throughout the skirts of the metropolis, or be strangely inattentive to the interests of religion and society, or they would hardly permit them to continue open on the Sabbath day. Let any man, in the least concerned for the promotion of public virtue, or the maintenance of public order, inspect, on the Sunday evening, in favourable weather, those tea-rooms and gardens, for instance, which are situated in this neighbourhood, especially during the summer season, and he will not avoid being shocked by such scenes of dissipation, intemperance, and profanity, as can scarcely be surpassed, on this day, even in France, where Christianity and its Sabbaths have been formally abolished, and all the fences of public decency and virtue thrown down. To these places the youth, in particular, of both sexes flock in crowds, mutually corrupting each other. No man of reflection can entertain a doubt, but that much of the evil principle and spirit which disorders society, poisons the happiness of families, and ultimately accomplishes the ruin of individuals, might be traced to these, and such like haunts, of vice and prodigality. So long as they remain to dishonour and pol-

lute the metropolis, a weighty responsibility will continue to rest on those, whether clergy or laity, in whom that degree of influence or power is lodged, which, if duly exerted, might at least suspend their pestilential effects during the Sabbath day.' P. 28.

That, occasionally, people will misbehave themselves at tea-gardens we can have no doubt, and so do such persons at the most frequented evangelical churches and meetings; but this abuse is no argument against either; and the health and enjoyment of a worthy family, which, after the business of six days in a smoky town, and the service of the church on the seventh, looks to the rational amusement of a walk into the country, and the refreshment of a tea-garden, are not to be destroyed on account of the dissolute and profligate, whose manners may be corrected by proper regulations. Let the evangelicals be contented with the full liberty they possess of filling their own assemblies; but do not let them call on the magistrates to interfere with the assemblies of other people. And it is, in fact, from a dread of such undue exertions that many worthy and pious persons entertain a strong aversion to the appearance of an evangelical minister. Indeed it is from a mistaken notion of the term evangelical, which is properly described here as relating to 'good news,' that the sect is so much mis-represented, and we fear that occasionally room has been given for this mis-representation. Austerity, moroseness, pharisaical scruples, have been attached to the term: a strict adherence to the doctrine of the thirty-nine articles cannot be denied to its ministers; but the discipline of the church is not held in equal estimation. Hence the latitudinarians take advantage of the remissness of their evangelical brethren on the one hand, who, on the other, retort the accusation of disregard to the more important points of doctrinal articles. If every evangelical minister correspond to the picture exhibited in this work, there will be little room left for complaint: and the greater their number, the more will our churches be filled with serious Christians.

Art. 19.—*Considerations on the present State of Religion, speculative and practical, in this Country.* 8vo. 2s. Hatchard. 1801.

The two classes of enemies to the church of England are represented, in these Considerations, to be infidels and methodists. Under the former head are contained the *Unitarians*; and to this description of persons no concessions, it seems, should be made. The other class, however, the author esteems worthy of greater attention; and he is more than half inclined to accede to the remark of the great statesman, who asserted that 'the English have a popish liturgy, Calvinistic articles, and an Armenian clergy.' The popery of our liturgy indeed is not allowed; 'but that the doctrine of our articles is Calvinistic, and the opinions of the generality of our clergy Armenian, is (it is asserted) a melancholy truth.' It is melancholy indeed! to subscribe the articles, and yet not to believe in their doctrines!—what hypocrisy! Far better would it be to omit all the articles on the five points than to retain them under such gross and abominable mockery. On these subjects the author 'is very happy to find his own theological sentiments so entirely agreeing with those of the learned bishop of Lincoln, and only laments that he cannot make them quadrate

with the text of the articles *with* the same good faith *with* which he is persuaded his lordship has written his Commentary; and he is very sanguine in hoping that his lordship would be a friend to the proposed revision of the articles.' How far this may be prudent the legislature is to determine; but if our author be right in his opinion of the clergy, the death blow is struck, and the church cannot exist much longer without such a revision. A few alterations are suggested in the liturgy, particularly in the Athanasian creed, in which, no doubt, he will have the concurrence also of '*the learned bishop of Lincoln.*' On divine service and preaching we meet with some excellent remarks: the paucity of congregations is deeply lamented; for, 'while taverns and houses of entertainment are filled with the gay and dissipated, and conventicles with religionists, the greater part of our churches, particularly in the metropolis, present a most unedifying and afflicting spectacle to the eyes of the sincere unenthusiastic Christian.' Can this, however, be wondered at, if 'the primitive theology of the church of England' be preached in the conventicle?—Subscription to articles is to be amended, the number of oaths to be diminished, accommodation made for the poor in our churches; this is the substance of what our author writes with the best intentions: but, unless the bishop of Lincoln should follow up the extraordinary opinions which he has delivered from the press by a motion for their general adoption in the house of lords, there is no chance for this proposed reformation of the church.

ART. 20.—*Reflexions on the State of Religion and Knowledge at the Close of the Eighteenth Century. A Discourse delivered on that Occasion in the Chapel in Princes-street, Westminster, by Thomas Jervis.* 8vo. 1s. Johnson. 1801.

Judicious reflexions on the brevity of human life introduce a sketch of the principal features in the morality, knowledge, and civilisation of the last century. Such a subject must be necessarily above the comprehension of the greater part of a congregation, which is not assembled to consider the history of Europe, but whose instruction is to be derived, by the histories in every person's hands, from the Old and New Testament. The concluding reflexion must, however, be felt by all, and is, in troublesome times particularly, fit to be embraced by every devout Christian.

'Since we see that states and empires shall be dissolved, and all the kingdoms of this world, and all the glory of them, shall pass away like the visions of a dream; since all the works of art, the monuments of human glory, the pride of the most polished nations of the earth, must fall to ruin and decay; since one generation of men is going, and another coming, to the end of time; since all the mighty movements and operations of nature are proceeding with perfect order and regularity to the final consummation of all things—let us rely upon the promise of "new heavens and a new earth, in which dwelleth righteousness." And amidst all the tumults and disorders of this world, let us be mindful of the truth and faithfulness of God, and seek to obtain his favour; that so we may at last be admitted into that world, where discord, and wrath, and strife, and wars, shall be no more; but where

the faithful, happy, and honoured servants of God shall dwell together in his presence, in uninterrupted felicity and everlasting peace—in that kingdom which cannot be moved—that kingdom which, and which alone, literally "abideth for ever." P. 41.

ART. 21.—*A Defence of Scripture Doctrines, as understood by the Church of England; in Reply to a Pamphlet, entitled, 'Scripture the only Guide to Religious Truth;' or, 'a Narrative of the Proceedings of a Society of Baptists, in York, in relinquishing the popular Systems of Religion, &c. In a Series of Letters to Mr. D. Eaton. By the Rev. John Graham.* 8*vo.* 2*s.* 6*d. sewed.* Mathews. 1800.

This a calm, dispassionate investigation of the principal subjects in dispute between the society of Baptists at York and the church of England. The usual arguments are brought in favour of the latter, and placed in a clear point of view. Discussed in such a manner, they are entitled to great attention from the seceders. On the subject of the divinity and atonement of Christ we are sorry to see that the writer falls into the common error, of accumulating text upon text, by which means every one that does not tell as to the point in dispute weakens, rather than adds strength to, the force of the whole. Thus the expression in Isaiah, 'Mighty God,' allowing that it was intended to be applied primarily to our Saviour, does not in the original convey the idea of the Supreme Being, and cannot, therefore, be introduced as a proof of the divinity of Christ. There is occasionally also some inaccuracy in reasoning, from a desire to strengthen the expression. Thus,

'You will shew that there is not only no direct, or constructive command in Scripture for infants to be baptized; no evidence of their having been baptized; but also that there is some positive injunction that they should not be baptized; some satisfactory proof that they were not baptized by the Apostles and first Christians.' P. 118.

It is impossible to prove a negative. The only answer to be made by the persons to whom the first part of this period is addressed, is to present their Bibles, with the denial of there being any command to baptize children, and to desire the questionist to point out the positive injunction for such baptism, as well as the positive prohibition against the positive baptism of their own sect.

ART. 22.—*Divine Authority of the Bible; or Revelation and Reason, opposed to Sophistry and Ridicule: being a Refutation of Paine's Age of Reason, Part First and Second. By Robert Thomson.* 12*mo.* 1*s.* 6*d.* Higham. 1801.

Thomas Paine has here met with his match; and we cannot give our readers a better idea of the manner in which this writer treats him than by extracting a note on bishop Watson's Apology.

'This answer was nearly finished before I saw the bishop of Landaff's Apology; and although, in deference to that gentleman's learning, I have expunged a few passages, I did not for several reasons consider his book as a sufficient answer.—Paine refuses to encounter a priest, or to listen to him on the subject. This I think is a suffi-

cient apology for the efforts of a layman. The bishop of Landaff does not know the man, and has written to an European while he had to do with a Turk, and handled him "as a young lady would some valuable china," while in reality here is a lump of the coarsest clay that ever came out of the potter's hands.

> 'Mild was sir Isaac, and such Boyle and Locke,
> Your blunderer's as sturdy as a rock.——
> The creature is so sure to kick and bite,
> A muleteer's the man to set him right. COWPER.' P. 159.

In fact our author is a true muleteer; he gives the deist slash for slash, and dash for dash: and the two-fold advice of Solomon has now been fully complied with—'Answer a fool according to his folly. Answer *not* a fool according to his folly.' Bishop Watson having followed the latter precept, and the author of the work before us the former. If any worthy and serious Christian have been affected with the objections which his neighbours have culled from the puny efforts of Thomas Paine, into the hands of such a man the Apology of bishop Watson should most assuredly be placed. The bold and brass-browed deist will perhaps be soonest silenced by the work before us. To him let it be recommended; he will here receive the retort (if not courteous) in a manner few Christians would choose to give it him: and, after the example already established by Thomas Paine, they will have no reason to complain of improper treatment.

ART. 23.—*The Partiality and Unscriptural Direction of Socinian Zeal: —Being a Reply to the Rev. Mr. Rowe's Letter, occasioned by a Note contained in a Sermon, entitled 'The First Lie refuted.' By John Ryland, D. D.* 8vo. 1s. 6d. Button. 1801.

Some of our brother reviewers are accused of Socinianising, and this Calvinising doctor treats them accordingly, that is *more Calviniano*. But of this part of the work, and some antiquated tales about Socinian zeal, we leave the refutation to the accused, unless they should think the contest, as we do, too uninteresting to the public to give it farther notice. We must observe, however, that this indiscriminate mode of attacking Socinianism tends more to promote it than the arguments of the Socinians themselves; and if the worthy doctor be really in earnest, and wishes to oppose the spread of Socinianism in his neighbourhood, the best thing he can do is to hold his tongue.

> 'Non tali auxilio, nec defensoribus istis,
> Tempus eget.'

Which he may thus paraphrase if he please: 'One injudicious friend does more mischief to a cause than a host of open enemies.'

ART. 24.—*A Dialogue between a Country Gentleman and one of his Poor Neighbours, who had been led away from the Church under the Pretext of hearing the Gospel and attending Evangelical Preachers.* 12mo. 1s. Rivingtons. 1801.

The 'poor neighbour' is, of course, converted by the arguments of the 'country gentleman;' but justice compels us to notice some

defects in the 'country gentleman's' reasoning. He is not content with bringing the question to the only standard to which a protestant should submit the Scriptures, but introduces insinuations of sedition, which we believe to be totally without foundation, and talks of the Evangelical party 'sowing the seeds of discontent, suspicion, and enmity between the people and the happy form of government under which they live.' Against such language we must beg leave to enter our decided protest: the contest is of a different nature, and must be conducted in a different manner. The cause of the church ought never to be supported by falsehood and persecution. Again, the secession from the church to a meeting must not be attacked in the manner that a popish priest would accuse a protestant of schism for departing from the communion of the church of Rome. The question is to be tried by a fair appeal to Scripture and the thirty-nine articles: but we were sorry to see in an advocate for the church so many proofs of mistaken zeal: he is injuring the cause in whose defence he has entered the lists, and he weakens the force of many excellent arguments by this improper and highly blameable conduct.

ART. 25.—*The Sacred Exhibition at Worthington Hall; or Select Paintings from Scripture History, considered with a View to Religious Improvement. By S. S. Author of Sunday Lectures, &c.* 12mo. 3*s. Boards.* Rivingtons.

A country gentleman is supposed, in the publication before us, to entertain his neighbours on a Sunday evening in his picture-gallery, in which several subjects from the sacred scriptures are painted in a masterly manner. The observations on the painting and style of each picture lead to more serious remarks on the characters of the persons represented; and pious reflexions are deduced from them in the way of conversation. These reflexions are, in general, highly appropriate: the vehicle for conveying them is not the happiest. Very few readers are connoisseurs enough to form an idea of the picture sufficiently interesting from the description: and the perusal of a few verses from the Scripture would fix a deeper impress on their minds than can be obtained by the most artful use of canvas and colour. The conversation also is not carried on in the most fluent manner, each person speaking in sentences detached from essays, and using frequently very difficult words. But the intention of the writer cannot be too much applauded, and we wish her to read each chapter of her work before Mrs. Trimmer, to whom it is dedicated, and her friends, and mark the periods which do not fully meet with their approbation.

LAW.

ART. 26.—*The Proceedings at Large in the Cause the King* v. *Waddington, for purchasing Hops in Kent. Also the Pleadings, &c. when the Defendant was called up for Judgement upon the Verdict at Worcester. Folio.* 2*s.* Crosby *and* Letterman. 1801.

This cause occupied for a considerable time the attention of the public; and its proceedings may hereafter, in cooler periods, afford room for much serious investigation. It is to be lamented that the several actions of the defendant, for which he was supposed criminal, were not separated from each other, so that in the general ver-

dict of 'guilty' it might have been clearly ascertained by the jury what degree of illegality awaited on each.

There are several circumstances in this extraordinary trial which require attention. The defendant is brought up for judgement to the King's Bench for an offence of which he was found guilty at Worcester: a motion is made in arrest of such judgement. The judges determine that sentence shall not be pronounced till a future day; the counsel for the defendant moves that he may be allowed to be at liberty in the interim on his recognisance; the counsel for the prosecution, on the contrary, gives no formal assent; the chief-justice asserts that 'the defendant suffers no hardship, and has no reason to complain,' and orders him to be committed to prison. That no hardship, however, was suffered we cannot allow; nor do we see any good purpose answered by confining a person in prison when it was evidently in the power of the judge to demand a much greater sum for bail than would be demanded of the prisoner as a fine when he was afterwards ordered up for judgement. The defendant is, however, condemned to prison, and, after eight days, is again brought into court, when the judge-president declares that the court is 'unanimously of opinion that there was not the least foundation either for saying that judgement should be arrested, or that the defendant had not been guilty of a great offence.' We in consequence expected that final judgement would have been decreed, but we were disappointed. 'These points,' the president observed, 'being determined, he did not see there was any pressing call for judgement being pronounced immediately, and he wished to have still longer time to consider what it ought to be.' During this farther period of consideration, however, he still orders the defendant to be kept in prison. The defendant resists; but, in the opinion of his own partisans, not with the energy which the case required. He quotes the case of Mr. John Horne Tooke, but weakens the whole effect by observing—'I have not studied the law: yet,' he continues, 'I must consider this proceeding as illegal and a violation of the rights of a free-born Englishman.' If he had not studied the law on this point, how could he say whether it were illegal or not, when the whole question rested upon the point, Whether the law allow judges to take an indefinite time for considering their judgement, and imprisoning the culprit during the period they are deciding on the nature of the action? The judge, however, informs Mr. Waddington that all is right, and 'that, in administering the laws, the judges act on the maturest conviction and the strictest propriety.' Not content with this compliment on himself, in common with his brethren, he extends it to the remotest times; asserting that, 'if we look back, we shall uniformly find that these venerable dispensers of justice were men of the most amiable dispositions and the most unbending integrity.' This uniformity, however, is dreadfully broken, in our retrospect, by a character that cannot be too often held up to detestation—one who dared to be in a passion on the bench, and violate the sacred seat of justice:—we need not mention the name of Jefferies, nor recapitulate his crimes. It is well that the uniformity alluded to by the judge in question has not been oftener transgressed; but in all situations of life the sacred words should not be forgotten—'Let an-

other man praise thee, and not thy own lips,—a stranger, and not thy own mouth.'

It may be excuseable in a judge to place one of his predecessors in the same temple with 'Timoleon, Phocion, Epaminondas, Scipio, Cato, Trajan, and Antonine;' but we will venture to pronounce that the name of Adam Smith will be repeated with veneration by the nations of Europe when that of Mansfield ceases to be remembered. Indeed the attempts lately made to obscure the reputation of the author of the Wealth of Nations cannot be treated with too much derision; and the calamities of the time have afforded the amplest proofs of his political sagacity.

'I have read,' says the judge, 'Adam Smith, and I have looked into many of the publications which daily swarm from the press, and which are in general only an Adam Smith hashed up. I could mention several that I have seen, but I shall content myself with naming one—I allude to the pamphlet dedicated to that most respectable nobleman, earl Spencer: it urges many noble arguments, but whether I accede to them I shall not at present say. There have been too, on the other side, many respectable publications; and it is perhaps not unfair to conjecture that those have a better chance to be in the right who mix facts within their reasonings, and who themselves had experience on the subjects on which they write, than those who are contented with framing theories in their closets. Dr. Smith has been called verbose and jejune. The world was certainly long before him acquainted with many things in his book, and of which he claims the discovery.' P. 5.

They who call Adam Smith verbose and jejune are little calculated to form a correct judgement of style; and the merit of his work is not that every page is filled with discoveries, as that he has given a just arrangement of political science, and composed, as it were, a text-book for the statesman and the philosopher.

The defendant was tried for a similar offence in the county of Kent, and found guilty, on the clearest evidence, of attempts to engross and enhance the price of hops. These hops are declared to be a necessary of life, and therefore come under the statute. As to the immorality of his actions we cannot entertain the least doubt; and it is to be lamented that there are so seldom to be found, in the trading world, those delicate feelings of honour which would prohibit buyers and sellers from taking advantages of each other with which the law cannot interfere. A man may be beyond the reach of human punishment whose fortune has been wrung out of the blood of negroes, or raised on the famished bodies of his fellow-countrymen; yet, in the silent hour of the night, sleep, we trust, will flee from his eyes, and the pangs of conscience, added to the curses of his country, embitter the enjoyment of his mis-acquired wealth. There is an honourable and a dishonourable speculation: the former is highly useful, the latter most injurious to society. To aim at making oneself master of the whole of a commodity, with a view to extort an unreasonable price for it, is essentially disgraceful to the speculator. To raise reports with a view of enhancing the price is not only disgraceful, but, we are happy to see, subjects the agent to condign

punishment from the ministers of the law. With these impressions on our mind we read the admirable speech of the present attorney-general in defence of his client. He said every thing that could possibly be alleged on the law of the case; he was feeble only on the point which appears to us the most material, and in which the guilt of the defendant chiefly consists—his attempts to raise the price of the commodity, by infusing expectations into the sellers that the price would be advanced. Now this is so contrary to the nature of trade, where the purchaser in general attempts to diminish the value of the commodity for which he is bargaining, that we cannot absolve the defendant from guilt, nor look upon him as a fair trader.—Not many years ago a farmer in Ely market was asked the price of his wheat; he named it; but the buyer was heard to advise him to ask a higher price, for the market would certainly be higher. The speech was overheard, and he was very properly made to repent of it. Here, we may say, is the overt act against society.—The monopolising of an article, or the keeping of a commodity from the public in times of scarcity, are actions highly immoral; but it is not easy to prevent such abuses of trade without infringing on its benefits; and it is fortunate that very few people, comparatively speaking, will be tinged with this vice, or enabled, by their property, to put their wicked wishes into execution. The cause seems to have been well managed, and the counsel on both sides exerted themselves with a due sense of its importance; and, in times of such unbounded speculation as the present, the decision of the jury will be highly beneficial to the public.

ART. 27.—*A Letter to the Hon. Spencer Percival, Solicitor-General to his Majesty, in Consequence of the Notice given by him, in the last Session of Parliament, that he would, in the present, bring forward a Bill for the Punishment of the Crime of Adultery. The Second Edition; with a Postscript, containing some Observations on the Reported Debates on Taylor's and Addison's Divorce Bill.* 8vo. 1s. 6d. Rivingtons.

The question on divorce has been so well debated in the house of lords, that nothing either new or important can suggest itself on the perusal of this pamphlet. The writer is one of those who are outrageously attached to virtue, and who vainly imagine that, by increasing the severity of our laws, they will obtain a corrective to the manners of the age. Nothing can be more ridiculous than the opinion here broached, that, without a law to prohibit the marriage of the adulterer and adulteress, 'the morals of this country will become so vitiated as to insure the destruction of its justly boasted establishments, religious and civil.' Not content, however, with this idle notion, he would himself seduce the lords never to pass a divorce bill without this prohibitory clause in it; that is to say, to accomplish that by a perpetual side wind which they cannot do in a manly and open manner; and would have them, for the sake of an imaginary good, run the risk of demeaning themselves unjustly to an injured husband. We trust the house of lords will contrive to act upon more honourable motives, and that the legislature will retain its dignified composure on the question of marriage—a composure not to be moved by pharisaical pretensions to an over-strained system of morality.

MECHANICS.

ART. 28.—*Four Essays on Practical Mechanics. The First on Water-Wheels; the Second on the Steam Engine; the Third on Mills; and the Fourth on the Simplification of Machinery. By Thomas Fenwick, Coal Viewer.* 8*vo.* Mawman. 1801.

We have seen nothing more satisfactory on this subject than these short Essays. The author joins experiment to calculation; and his fourth essay, on the simplification of machinery, is peculiarly valuable.

ART. 29.—*The Principles of Bridges; containing the Mathematical Demonstrations of the Properties of the Arches, the Thickness of the Piers, the Force of the Water against them, &c. together with Practical Observations and Directions drawn from the Whole. The Second Edition, with Corrections and Additions. By Charles Hutton, F.R.S. &c.* 8*vo.* 5*s. sewed.* Robinsons. 1801.

This is a re-publication, of which the first edition appeared in 1772. We noticed it in our XXXIVth volume, p. 374; and though we could not impeach the accuracy of the mathematical reasoning, yet, on the whole, its application was seemingly erroneous, as it led to conclusions not sufficiently warranted by experience. We have again gone over the same ground, (for reviewers are both fallible and mortal,) and, had we found it untenable, should have retracted the opinion of our predecessor in the present office, who, we had reason to think, might have been under the influence of some unfavourable prepossession respecting circular and elliptical arches. In general, however, we regard his reasoning as correct, though it does not greatly militate against the character and utility of the present work. The error, if such exist, may be rectified in a moment by the practical surveyor. As Dr. Hutton's plan was not noticed in the article referred to, we shall transcribe it from his preface.

'It is divided into five sections: the 1st treats on the projects of bridges, containing a regular detail of the various circumstances and considerations that are cognizable in such projects. The 2d treats on arches, demonstrating their various properties, with the relations between their intrados and extrados, and clearly distinguishes the most preferable curves to be used in a bridge; the first two or three propositions being instituted after the manner of two or three done by Mr. Emerson in his Fluxions and Mechanics. The 3d section treats on the piers, demonstrating their thickness necessary for supporting any kind of an arch, springing at any height, both when part of the pier is supposed to be immersed in water, and when otherwise. The 4th demonstrates the force of the water against the end or face of the pier, considered as of different forms; with the best form for dividing the stream, &c. and to it is added a table, shewing the several heights of the fall of the water under the arches, arising from its velocity and the obstruction of the piers; as it was composed by Tho. Wright, esq. of Auckland, in the county of Durham, who informs me it is part of a work on which he has spent much time, and with which he intends to favour the public. And the 5th and last section contains a dictionary of the most material terms peculiar to the subject; in which many practical observations and directions are given, which could not be so regularly nor properly introduced into the former sections.' P. iii.

'In the 4th section there is one thing forgotten to be remarked, viz. That in determining the best form of the end of the pier to be a right-lined triangle, the water was supposed to strike every part of it with the same velocity: had the variably increased velocity been used, the form of the ends would come out a little curved; but as the increase of the velocity in the best bridges is very small, the difference in them is quite imperceptible.' P. iv.

EDUCATION.

ART. 30.—*Classical English Poetry, for the Use of Schools, and Young Persons in general. Selected from the Works of the most favourite of our National Poets; with some Original Pieces. Compiled and written by Dr. Mavor and Mr. Pratt.* 12mo. 5*s. bound.* Phillips. 1801.

As the word *classic*, in all ages and nations, has invariably imported *an author of the first rank*, and as Dr. Mavor and Mr. Pratt have entitled their book 'Classical Poetry, compiled and WRITTEN' by themselves, it follows (if there be any truth in logic, or meaning in words) that Dr. Mavor and Mr. Pratt consider themselves 'authors of the first rank or order.' Lest, however, some half-witted reader might not instantly discover so much merit, nor value it equally with the more acute and discerning, an advertisement is prefixed, to say, that 'the Editors, united by a similarity of taste and reciprocal esteem, have given their names without reserve, that the public, judging from their *previous works*, may be *able* to appreciate the nature and tendency of this selection.'—So much for modesty.

It is possible to compose a mess too powerful for the strongest stomach to digest, even in the opinion of the cook: and therefore (as cheese is given after a good dinner) a little something, by way of corrector, was deemed necessary by the editors. 'They beg, however, to apologize for admitting a few pieces of their own composition into the garland they have formed. A cluster of roses would appear less beautiful than when they are set off by juxta-position with humbler flowers; and in the MENTAL GARDEN they have planned, they acted on the same principles as would have directed the florist in decorating his parterre.' Nobody will doubt the truth of this position, which, in these words, or others like them, has been a thousand times repeated: but, *Hei mihi misero!* the application of it is most unfortunate for this compilation. If particular pieces were to be set off by the badness of their associates, why do the editors complain of former works of this nature? Or if, as the title imports, the book is printed for the use of schools, surely nothing should have been knowingly introduced which could be rejected for something better.

'THE BUD.—FIRST BIRTH DAY.

'To-day the muse, on fairy wing,
The birth-morn of her bud shall sing;
For now twelve moons have danc'd away,
Like fairies at their moon-light play,
And ev'ry silken hour more sleek
Than viewless down on fairy's cheek.

Grant, Heaven, that each succeeding year
As smooth may glide, or, if a tear
Should fall upon its fairy leaf,
Be it to ease some fairy grief;
Or else to note a happiness,
Which fairy tears can best express;
Then, be it gentle as the shower,
That bathes the buds of fairy-bower!
And O! sweet maid, in *granting* this,
Thy bard will sure deserve a kiss,
Far sweeter than e'er fairy knew,
Or fancy form'd, or zephyr blew,
When first with earth-born flowers she play'd,
And Nature's own first bud was made;
Then every year, if such thy bliss,
Sweet maid, I shall demand a kiss.

'*Original.* 'PRATT.' P. 60.

Our readers will remember well the nocturnal rides of queen Mab, as described by Shakspeare. It is not improbable that that unlucky rogue Puck assumed her reins, as Phaëton did those of the sun, on the night in which such hurly-burly about *fairies* was raised up in Mr. Pratt's cranium. We have marked the verb *grant* in Italics, (in line 7) because Heaven is its nominative case, and in line 15 it is Mr. Pratt. This will manifest the correctness, as the fairy epithets do the elegance of this *original classical poetry*.

A number of typographical errors may also be noted in the performance. One would hardly have imagined that even a *printer's devil* could know so little of Dryden's Alexander's Feast as to leave the first line—

'Twas at the royal feast, *when* Persia won:' P. 386.

yet so it stands in the volume before us. In our opinion, it is as much an editor's duty, especially in school-books, to correct the press, as to prepare the copy.

There is one inaccuracy in a song in this collection, which we should not have noticed had we not been compelled to it by a fulsome note. The fifth and sixth lines in that little production contain a false concord. We forbear to mention names. *Verbum sat.*

ART. 31.—*The Elements of English Composition; containing Practical Instructions for writing the English Language with Perspicuity and Elegance; and designed, in the Progress of Education, to succeed to the Study of English Grammar, and of the Latin and Greek Classics. By David Irving, A. M.* 12*mo.* 4*s.* 6*d. bound.* Phillips. 1801.

Mr. Irving's intention, in compiling the present volume, is to furnish, to younger students, the means of easy and useful instruction. We have, in the course of a few late years, borne willing testimony to the merit of very many excellent treatises on the manner of speaking and writing our native language with propriety: but the greater number of those productions are of too considerable a bulk to be applied to the purpose of instructing youth. In the pages before us the compiler has avoided that inconvenience; yet, nevertheless, his po-

sitions are laid down in very clear terms, and the examples which he has adduced are fully sufficient for his purpose.

After the scholar is well grounded in Dr. Lowth's accidence and syntax, these Elements may be put into his hands with considerable advantage.

POETRY.

ART. 32.—*The Wedding and Bedding; or, John Bull and his Bride fast Asleep: a Satirical Poem. Containing an History of the happy Pair, from their Infancy to the present Period; with Reasons for, and Means used to, accomplish their Union. Also, the Matchmakers matched; with their rueful Lamentation for the Loss of the Bride-Cake! By T. Canning.* 8vo. 2s. Jordan.

Whether it be owing to the profligacy of the times, and to less respect entertained by the present generation for the holy estate of matrimony than was exhibited by our chaster forefathers, or whether there be a scarcity of fealty and reverence for the said estate amongst poets, and of money and generosity amongst patrons, we will not stay to determine; but shall only remark, with much brevity, that the complimentary species of poem, commonly denominated epithalamium, seems, of late years, to have become altogether obsolete.—Hymen lights his torch alike to gentle and simple, and his grace invests miss Allspice with a coronet in barter for her father's *plums* unnoticed by any one but the fabricator of a news-paper. As an exception, however, to this general remark of uncelebrated weddings in these degenerate days, must be adduced the late happy nuptials of Mr. and Mrs. Bull, whose union has been celebrated by many poetical attempts, both *pro* and *con*; but amongst all which, in our opinion, nothing has appeared more worthy of notice than the canto before us.

The author seems to have closely studied the manner of Ward, who wrote the London Spy and a burlesque poem on the Reformation; and, like him, as we judge, to be a man of but small education.

In natural strength of mind, however, our modern bard appears little inferior to his master; and this the reader will deem no despicable qualification, if he recollect Ward's Hudibrastic translation of Don Quixote, which, in our opinion, contains much more Cervantic humour than any of our prose versions.—The following is the author's address to Britannia, and his spirited opening of the poem.

'Hail, happy Britain! hail transcendant realm!
Where Freedom reigns, and Wisdom guides the helm:
To grace thy throne the Virtues all come down,
And Glory's tripod is thy triple crown;
The exile, Peace, thy halcyon bosom shields,
And Plenty holds a triumph in thy fields.
But, whilst exulting in my country's weal,
Let me a moment from the banquet steal;
Quit politics, which sometimes are but teasing,
And sing—"A Wedding" ever pleasing!

"A Wedding!" cry experienc'd matrons,
And chuckling shake their shorten'd aprons;
"A Wedding!" echo sanguine misses,
Anticipating Hymen's blisses;
"A Wedding!" mumble toothless dames,
And half revive their youthful flames.
But, who 's the bridegroom? who 's the bride?
Pray tell their names, to whom ally'd,
Their ages, fortunes, shapes, and features?
Stop—stop—I'll tell you all, dear creatures.' P. 5.

The poet now proceeds to his description of the parties, beginning, in due form, with the bridegroom, a plain honest man, who had acquired great fame and much money by trade and industry—speaks of the natural goodness of his constitution before it became injured by his frequent intrigues—relates his ancient frugality, both in domestic and exterior expences, and his punishment of those of his servants who had merited it by their profusion or other delinquencies—and after declaring the contrary to all this to be his present practice, and assigning the mal-administration of his steward as the reason of it, he closes the portrait of Mr. Bull, and enters upon that of his dulcinea.

'The bride, a likely jolly dame,
Is not unknown to gossip Fame:
Her face is open and delighting,
Her person graceful and inviting;
But is to most advantage seen
When vested in her fav'rite green.
Her fertile fields each year produce
Much more than all her house can use;
For corn and cattle, all around
No better land is to be found;
And her potatoes are so noted,
They're for a proverb often quoted;
Her grain, her butter, pork, and beef,
To distant markets give relief;
Milk, fowls, and eggs, are most abundant,
And fish is sometimes e'en redundant.
'No wonder, living thus in clover,
That she had many a pushing lover.' P. 30.

Next follows an account of the lady's favourite paramours; the first of whom, a Spaniard, is said to be the father of her eldest son. This lad had the good fortune to attract the notice of St. Patrick, who, after giving him his own name, both adopted and instructed him. For her second boy she is indebted to a hungry Scotchman: his name is Sandy, and his business weaving: and her third son, John, was begotten by no less a man than her present husband—he is the offspring of Mr. Bull himself. The distinctive characters of these different blades is offered to us in the following description.

'Thus from the common yoke releas'd,
They all their native bias pleas'd;

Pat sets potatoes, minds his plough,
Rears ducks, and pigs, and keeps a cow;
And next his whiskey, dearly fosters
His *aves*, and his *pater-nosters*;
These (least the devil should him cozen)
He says, and reckons, by the dozen;
And, that accounts may balance even,
A tally always keeps with heaven;
On herrings makes his Friday dinners,
And thinks all mutton-eaters sinners;
Whilst John, the day he'd be most good in,
Would eat the most roast beef and pudding;
He pray'd but little, less he fasted,
No *next* world wish'd while *this* world lasted.
But Sandy strove to fix his thumb
On this world and the world to come,
Was both in trade and gospel *canny*,
Did much for God, and more for money.' P. 40.

Our bard then proceeds to relate Bull's resolution to make Mrs. Erin his wife, hints at the stratagems practised by the steward in order to get her consent to the union, and concludes the first canto with the following lines, in the greater part of which we consider him as peculiarly happy.

'When mower Time the year had finish'd
He gladly saw his task diminish'd;
A hundred counts, looks still more blithe,
And cuts a nick upon his scythe:
Old Night to Erebus goes down,
But Sol behaves a very clown;
Brings in the day with awkward grace,
And seems asham'd to show his face.
'On nuptial mornings 'tis his duty
To wait betimes on anxious beauty,
Assist her to array her charms,
Then light her to her lover's arms;
And having shown the bridal train
The way to church, and back again,
Drive off full gallop down the skies,
To bid connubial Vesper rise.
'But though the folk above us frown,
We still have sun-shine of our own,
And ladies' eyes and footmen's lace,
Enliven Nature's gloomy face;
The streets close-marshall'd coaches press,
The steeples floating banners dress,
And all the world with wonder gazes,
This union with such glory blazes.
'The eager guests were now assembled,
The bridegroom doz'd, dame Erin trembled;
But Brass the nuptial rites conducted,
The bride encourag'd, Bull instructed,

And made her boy from Castlereagh
His struggling mistress give away:
With loathing to the ring she yielded,
Which some have said is iron gilded:
The fees, of course, were not neglected—
No blessing else could be expected.
Thus both in one for aye were blended,
And with amazement all was ended.
'To spread the news away Fame scouted,
Dogs bark'd, and boys and beggars shouted;
Loud thundering cannons shake the ground,
Bells ring, drums beat, and trumpets sound.
'Thus to the orient funeral pyre,
Perfum'd and deck'd in gay attire,
The victim fair is urg'd along,
Amidst the plaudits of the throng:
By custom doom'd, she yields her charms
To her dead husband's putrid arms;
Aspiring flames involve the pair,
And Ganges flashes with the glare;
Shrill cymbals clang, loud shouts arise,
And she in seeming triumph dies.' P. 53.

We are given to understand, in what is called an interlude or prospectus, that a second part is shortly to make its appearance. We shall give our readers this prospectus as a bill of fare to the next course, and with it conclude our remarks for the present.

"Lord, sir! what signifies the Wedding?
I thought we should have had the Bedding;
This disappointment's shocking!
I vow from me you'll get no quarters
'Till I'm informed who loos'd the garters,
And which way flew the stocking!"

'Well, miss—the Muses have a power
To visit Hymen's sacred bower,
When none besides can venture;
And not alone the bridemaid's feats,
But what is said betwixt the sheets,
They in their journals enter.

'All this, and what still harder seems,
The gentle pair's illusive dreams,
Will soon be laid before ye;
But with the chequer'd nuptial feast,
And character of every guest,
My muse begins the story.

'The couple safely tuck'd in bed,
She next relates contentious dread,
Which household concord broke—
That Brass, so long his master's master,
Is forc'd to hide, by this disaster,
Behind a chairman's cloak.

'And, lastly, how he for himself
Had put the bride-cake on the shelf,
So rich and full of plums!
Which now is cut by other hands,
Whilst at their back he wistful stands,
And only picks the crumbs.' P. 56.

ART. 33.—*The Museum of Wit; being a choice Collection of Poetical Pieces, instructive and entertaining; remarkable for their Point and Moral Tendency: intended as an Antidote to Care, and to promote Mirth and Hilarity. Selected from various Authors.* 12mo. 1s. Crosby *and* Letterman. 1800.

The wit of this collection may be easily estimated from the following lines. The *point* for which it is *remarkable* we shall leave to our readers the pleasure of discovering by themselves; and shall only say of the *moral tendency* of the work, that it consists in abuse of parsons, justices, attorneys, &c. by wholesale, and in other trite effusions, with many of which the tap-room and smoaking-club have been amused for the last hundred years.

'*On the Death of Powell, the famous Pedestrian.*

'For quick ideas some we praise,
And men of talents meet:
But this man's fame, and fame it was,
Lay wholly in his *feet*.

'Such *feet* were never known before,
Witness the wond'rous work,
Which thousands long remember will
Of travelling to York!

'But now, alas! our trav'ler's gone
To that mysterious bourn,
From which, th'immortal Shakspeare says,
"No trav'lers e'er return!" P. 30.

ART. 34.—*Matilda, or the Welch Cottage, a Poetic Tale. By the Author of Theodore, or the Gamester's Progress, &c.* 8vo. 2s. sewed. Dutton. 1801.

This is a very simple little story, narrated without any thing like ornament or imagery. Montrose finds a lost uncle, and Matilda a father and grandfather, and afterwards the young folks are married.

The author has made use of blank verse, evidently because it cost him the least trouble; but the subject itself affords no dignity for metre of any kind; and we are sorry to add that the writer has not been careful to make up by the polish of his lines what is wanting in importance of matter.

ART. 35.—*Il Luttuoso, ed Il Gaudioso; Il Giocoso, ed Il Diligente:—Poems on Music, the New Century, Sport, and Care.* 8vo. 2s. 6d. Wright. 1801.

The author, who seems by his preface to be a very modest worthy man, was tempted by the kind criticism of a friend, to whose perusal

he submitted the first and second of these poems, to add the other two, and to affix Italian titles to them. With the greatest respect for the Penseroso and Allegro of Milton, he enters a caveat against being thought to rival this elegant pair of antagonist odes. This is well introduced, for he would otherwise have been suspected of extreme vanity, since there is not the smallest comparison between these master-pieces of our great epic poet and the present odes, which are written in imitation of them. We can, with satisfaction, however, affirm, that many persons are proud of being thought poets who possess less poetical merit; and if the first lines of Il Gaudioso describe the author's own station in life, he enjoys more solid comforts than those of poetry to make him thankful.

'Blest with an ample, clear estate,
Without ambition to be great;
Blest with a tender, faithful wife,
The joy, the happiness of life!
Blest with fine children, whom I love;
Fond of the muse and shady grove:
Of even temper; and to mirth
A constant friend, if it have birth
In innocence, nor lead to crime:
How blissful still hath pass'd my time!
No cares, corroding, fill my breast;
No jealous pangs prevent my rest:
If e'er uneasy thought invade
My bosom's peace, it there hath stray'd
From other's woes; for hard's the heart
Which never with distress takes part!
Nor, while my table plenty crowns,
Can I forget that Fortune's frowns
Some so unkindly, harshly treat,
That they have scarcely bread to eat;
Or that, tho' I am free as air,
In dismal dungeons some despair.
Sound health have I, limbs firm and strong;
While some enfeebled crawl along:
And others, wanting arm, or leg,
On crutches hobble, e'en to beg.
The sun I view; O, blessed sight!
While some are doom'd to endless night;
No tree to them, or meadow's green;
No rose or lily's hue e'er seen:
Not beauty's self their eye can charm,
Nor coming danger e'er alarm;
Lock'd up their visual nerve from light,
Like vernal blossom in a blight,
They hang the head, nor e'er bring forth
Fruit, or of flavour, or of worth!' P. 29.

DRAMA.

ART. 36.—*Zuma; a Tragedy, from the French of Monsieur Le Fevre. Translated by Thomas Rodd.* 8vo. 2s. Stockdale. 1800.

Fifteen years since, Mr. Rodd informs us, he translated this drama from Le Fevre, with some other popular French plays, in an interval of leisure from more serious avocations. It appears to be a faithful version of the original, and is executed in correct, though not in splendid language. We do not, however, see, with the translator, that Kotzebue must have had this piece before him when he wrote Pizarro. The subject of the French poet's play is chosen from a period of time different from that of the German; and there is no one character common to both, except the Spanish general. It was not possible for Kotzebue to paint the mind of this chief devoid of pride, avarice, and revenge, whether he copied from Le Fevre or wrote from the original history.

ART. 37.—*Marie Antoinette; Tragédie, en Trois Actes, et en Vers. Par le Vicomte D*****.* 8vo. 2s. 6d. *sewed.* Dulau. 1800.

There is nothing particularly deserving notice in the conduct of this tragedy. The Viscount D—— evinces himself a firm friend to the cause of his late master, in the description here presented of the death of his unfortunate queen: but the narration has no advantage over that of the news-papers of the day. The language is, in some places not strictly grammatical, and often sullied with abusive epithets, while the versification is never animated or sublime, and frequently sinks below mediocrity.

NOVELS, &c.

ART. 38.—*Martyn of Fenrose; or, the Wizard and the Sword. A Romance. By Henry Summersett, Author of Leopold Warndorf, &c.* 3 *Vols.* 12mo. 13s. *Boards.* Dutton. 1801.

When we had perused only a few pages of this romance, we felt pleased with the performance; and, in spite of our objections to wizards and sorcery, could not avoid bestowing some commendation on the warm imagination of its author. But, before we had finished the second volume, disgust compelled us to throw the book on the floor, and we confess we have never since proceeded to the perusal.

Is it not enough that the English are already condemned by all Europe for the multiplicity of their oaths and blasphemies, that our circulating libraries must furnish their readers with a new set of anathemas?—'May the spirit of my father strangle me in savageness!' and 'By the ruler of the world of angels, I will level all my rage and resentment at these smiling devils!' are the only two instances of our author's invention with which we will pollute our journal. But should any dragoon or boatswain's mate find himself disposed to improve in the delectable science of swearing, he will here meet with whole pages employed, between a mother and son, in curses and imprecations, from which, if he have taste, he may select many precious morsels for the use of the galley or the guard-room. The German dramatists are here absolutely *out-heroded.*

ART. 39.—*Adventures of the Pyrenean Hermits. Translated from the Spanish.* 12mo. 1s. Hurst.

The editor does not inform us who is the original author of this tale, so that we cannot turn to see if it be a translation from the Spanish or not. This, however, will be but little sought after by those who are likely to read it. It is a fit companion for Valentine and Orson, and Thomas Hickathrift.

ART. 40.—*Ernestina; a Novel. Dedicated, by Permission, to her Royal Highness the Duchess of York. By Esther Holsten. 2 Vols. 12mo. 7s. sewed.* Crosby *and* Letterman. 1801.

In a preface to these volumes the author speaks of the sufferings of a parent with a tenderness that does her honour, and of her own abilities with a modesty that disarms criticism. As to her language, though herself a foreigner, she needs not to make an apology, for many an English novelist writes much worse; and of her tale we can with truth assert that more than half of those that come under our notice are not so well conducted. The rejoicings at Charlottenberg on Ernestina's marriage will, as a novelty, afford amusement to the female readers of our own country, and we wonder Miss Holsten had not interested their curiosity by a few more German customs. We highly disapprove of the curse at the conclusion of Ernestina's letter to Wachtenstein: it is evidently an imitation of the governor's wish in count Benyowsky, 'Mein fluch folge dich übers meer, &c.;' but expressions like these are too highly seasoned for the plain palates of this country.

ART. 41.—*The Infernal Quixote. A Tale of the Day. By Charles Lucas, A. M. 4 Vols. 12mo. 1l. Boards.* Lane. 1801.

The Infernal Quixote, whose story is here related, is a young man of quality, who, after living the life of a villain, dies the death of a madman, by a sudden leap from a precipice. Many of the events are described in such a manner as clearly to prove the author well acquainted with the actions and passions of men: but he is at times intolerably prolix. The last one hundred and twenty pages contain no more matter than might have been comprised in a dozen; it is little else than the examination of a delinquent before a magistrate. Doctor Line's astrological hobby-horse is very pleasantly laughed at, in the event of two young men who were born at the same period. But here our author has puzzled us exceedingly. He is, at times, so violent against democracy, that we can hardly doubt his wish to exercise the charity of bishop Bonner towards all who differ from him in opinion; and yet he has made the carpenter's son to turn out a credit, and the lord's son a disgrace, to society. As Mr. Lucas is a master of arts, and uses Latin in his novel, perhaps he will not object to our quoting Ovid, that he may ask himself how far the world may say of him—

'Nec duo sunt, at forma duplex, nec fœmina dici,
Nec puer ut possint, neutrumque et utrumque videntur."

ART. 42.—*The Wise Men of Gosmanthorpe. A Tale.* 12mo. 4s. 6d. *Boards.* Reynolds. 1801.

This story is an imitation of Swift's Tale of a Tub; in which the author, under the allegory of the affairs of a country parish, says one thing and means another. There is a good deal of ingenuity and some learning displayed in his three first digressions; but the story itself does not possess much correctness of imagery. The characters of Messrs. Blunt, Swagger, and Co. are not of the same manufacture as lord Peter, Martin, and Jack. In fact, the wit of the dean of St. Patrick's was unbounded, and the extravagances of Peter are rendered ridiculous by the unexpected similitudes under which they are depicted; but the mad freaks of Mr. Swagger are related without this fanciful humour. The Tale of a Tub would divert a man who did not see the hidden meaning; but leave out the hidden meaning, and no one would laugh at the Wise Men of Gosmanthorpe.—'The man was not made for the woman, but the woman for the man,' says the Scripture. How will the author reconcile this with his metaphorical allusion to the relative duties of Mr. Blunt and his wife? Without declaring what is our own opinion of this doctrine, we are bold enough to say, that if this good lady's domestics should ever hear it proposed from the pulpit, they would feel half disposed to drag the preacher from his desk.

ART. 43.—*Agnes; a Novel. By the Author of Frederica Risberg.* 3 *Vols.* 12mo. 15s. Lane. 1801.

The reader will find a good deal of sensibility excited in his bosom whilst he is perusing the pages of this novel. The different emotions of the human mind are well described, and the author has kept totally clear from all the mysterious and supernatural incidents with which modern novels so copiously abound. The blush of offended modesty will not, moreover, be raised on the cheek of the chastest female, for there is nothing in these volumes which, in the slightest degree, trespasses upon virtue or decorum.

MISCELLANEOUS LIST.

ART. 44.—*Memoirs of the Life of the Rev. William Grimshaw, A.B. Minister of Haworth, in the West Riding of the County of York; with occasional Reflections. By John Newton, Rector of St. Mary Woolnorth: in Six Letters to the Rev. Henry Foster, Minister of Long-Acre Chapel.* 8vo. 2s. *Boards.* Johnson.

The subject of these memoirs, by the account which is here given of him, appears to have been a clergyman of unbounded zeal, to have been unwearied in his labours, and, in preaching, to have been 'instant in season and out of season.' We are informed that, 'in a course of time,' after becoming minister of Haworth, 'he established two circuits, which, with some occasional variations, he usually traced every week alternately. One of these he pleasantly called his idle week, because he seldom preached more than twelve or fourteen times. His sermons, in his working or busy week, often exceeded the number of twenty-four, and sometimes amounted to thirty.' He

was considered by his neighbours as a methodist; and, indeed, his mode of proceeding, as well as the encouragement he afforded to Messrs. Whitfield and Wesley, seem justly to have entitled him to that appellation. The writer of these Memoirs, who himself is well known for his attachment to that sect, adopts their cant phrases and favourite expressions; and he has given the public an extraordinary narrative of a trance, or vision, which we shall quote, without making any comment. It is said to have been originally given by a person who then lived with Mr. Grimshaw as a servant.

'She was called up (Sept. 2, 1744,) at five o'clock, but found her master was risen before her, and was retired into a private room for prayer. After remaining there some time, he went to a house in Haworth, where he was engaged awhile in religious exercises with some of his people; he then returned home, and retired for prayer again, and from thence to church. She believes he had not eaten any thing that morning. While reading the second lesson, he fell down; he was soon helped, and led out of the church. He continued to talk to the people as he went, and desired them not to disperse, for he hoped he should return to them soon, and he had something extraordinary to say to them. They led him to the clerk's house, where he lay seemingly insensible. She, with others, were employed in rubbing his limbs (which were exceedingly cold) with warm cloths. After some time, he came to himself, and seemed to be in a great rapture. The first words he spoke were—"I have had a glorious vision from the third heaven." But she does not remember that he made any mention of what he had seen. In the afternoon he performed service in the church, which began at two o'clock, and preached and spoke so long to the people, that it was seven in the evening before he returned home.' P. 37.

To this *visionary* scene we will add other curious anecdotes.

'At church, in prayer-time, if he (Mr. Grimshaw) observed any careless behaviour, he would often stop, rebuke the offender, and not proceed till he saw the whole congregation upon their knees.

'It was his frequent and almost constant custom to leave the church while the psalm before sermon was singing, to see if any were absent from worship, and idling their time in the church-yard, the street, or the ale-houses, and many of these whom he so found he would drive into the church before him. A friend of mine, passing a public-house in Haworth on a Lord's-day morning, saw several persons making their escape out of it, some jumping out of the lower windows, and some over a low wall: he was at first alarmed, fearing the house was on fire, but, upon inquiring what was the cause of the commotion, he was told that they saw the parson coming. They were more afraid of their parson than of a justice of peace. His reproofs were so authoritative, and yet so mild and friendly, that the stoutest sinners could not stand before him.

'One Lord's day, as a man was passing through Haworth on horseback, his horse lost a shoe; he applied to a blacksmith, who told him that he could not shoe a horse on the Lord's day without the minister's leave. They went together to Mr. Grimshaw; and the

man satisfying him that he was really in haste, going for a midwife, Mr. Grimshaw permitted the blacksmith to shoe the horse, which otherwise he would not have done for double pay.' P. 111.

'When he suspected hypocrisy, he sometimes took such methods to detect it as perhaps few men but himself would have thought of. He had a suspicion of the sincerity of some persons who made great pretences to religion; and, being informed of their several dispositions, he applied to one as a poor man, and begged for a night's lodging; and this person, who had been willing to pass as very charitable, treated him with some abuse. He then went to another house, to a woman who was almost blind; he touched her gently with his stick, and persisted to do so, till she, supposing it was from children in the neighbourhood, began not only to threaten them, but to swear at them. Thus he was confirmed in his apprehensions; for he had no good opinion of the religion of those who were not at least gentle to the poor, or of those who did not bridle their tongues.' P. 117.

Mr. Grimshaw was certainly a peculiar character—one *sui generis*; and the perusal of these Memoirs is calculated to afford pleasure and entertainment, especially to those of a methodistical turn in religion; indeed, it is for persons of this description that the work seems to be principally intended.

ART. 45.—*Practical Economy; or a Proposal for enabling the Poor to provide for themselves: with Remarks on the Establishment of Soup Houses, and an Investigation of the real Cause of the present extravagant Consumption of fine Wheaten Bread by the People of this Country. By a Physician.* 8vo. 2s. Callow. 1801.

The economy recommended in this very useful pamphlet is practical, but not likely to be practised; it is founded on the justest principles, but it is contrary to established prejudices: it recommends the cookery of our ancestors, and would give us solid nourishment instead of unsubstantial Oriental luxury. The work is divided into three parts: the first contains—

'Remarks on the injurious consequences of the establishment of soup-houses upon the health and morals of the lower classes of people.

'Part II. The habitual use of tea proved to be the chief cause of the great consumption of fine bread in this country.

'Part III. Means by which the poor may obtain for themselves abundance of cheap and healthy food, with their practical application.' P. vii.

The first part deserves particularly the perusal of subscribers to soup establishments, whose good intentions cannot be doubted, but the success of which, in bettering the condition of the poor, may be called in question. We have already noticed the disadvantages attending these institutions, from the loss of time incurred by the poor who are intended to be benefited, and our statement is confirmed by the experience of this writer.

'It being impossible to distribute to each individual applying for soup their distinct portion at the same moment of time, it becomes necessary to deliver it in succession, or by turns. The very wish not to be long detained would induce many to go at an early time of the day; still, however, they must wait their turn, which very frequently did not arrive for hours after they had repaired to the place of distribution. The time lost in procuring the soup must, on an average, be estimated at three hours. Whether by any industrious occupation, however poorly rewarded, more money might not have been earned in the same space of time, than was saved by procuring this soup, even at a penny per quart, may be easily determined. A chairwoman, one of the most laborious and worst paid occupations in this town, for whom the author had last year procured a soup ticket, came after a few days to return it; observing, that she lost much more by waste of time than the soup was worth to her.' P. 11.

The connexion between the use of tea and the consumption of fine bread is much greater than is generally imagined; and the effects of it on the economy of a household, as well as the price of provisions, deserves the consideration of the benevolent; but we fear that the interest of our East-India Company will stand in the way of improvement: yet much may be done by those who wish to benefit the condition of the poor, and such persons will derive no small degree of useful information from the excellent means suggested for obtaining wholesome and solid nourishment for the poor. The advantage of using their farinaceous food boiled instead of baked might be easily shown by the rich to their poor neighbours; and if it were practicable to afford in towns or villages the proper quantity of milk, there cannot be a doubt that the poor would soon recover their ancient taste, and feed on a more wholesome and a cheaper diet. It is necessity which at present drives them to the tea-kettle. They can get no milk, or not in a sufficient quantity to use it in any other way than with tea; though there cannot be a doubt that grain and milk, boiled together, form the cheapest nourishment that can be given by the same quantity of those substances. The grinding of the one, and the converting of the other into butter, makes a considerable alteration to the disadvantage of the consumer. The remark made by this very judicious writer on the cookery of Eliza Melroe induces us to express our wish that he would himself take up the subject, and give to the poor a small work, containing, in plain language, directions to dress their food in such a manner as to please the palate, and at the same time afford the greatest quantity of nourishment from the same materials. Such a work, however it may be slighted by many of the higher class, and considered beneath the author's talents, would do great credit to his philanthropy, and be highly beneficial to the multitude.

ART. 46.—*Substance of the Report delivered by the Court of Directors of the Sierra-Leone Company to the General Court of Proprietors on Thursday the 26th March*, 1801. 12*mo*. Phillips.

The Sierra-Leone Company originated from the laudable efforts made a few years ago to abolish the slave-trade—a trade disgraceful

to every one who professes Christianity. A considerable subscription was raised, the subscribers were duly incorporated, and the whole government was committed to the care of thirteen directors, the greater part of whom have retained their office from the first institution of the company. The professed object of this company was to effect a settlement on the coast of Africa, to cultivate the soil and trade with the natives without employing slaves; and it glanced rather too widely at other points of less easy attainment, such as the civilization of Africa, and the promulgating of Christianity in that immense continent. Every one wished well to such a design, and we still hope that we shall not have to announce its total failure. At present, however, appearances are not in its favour. The colony had scarcely recovered from the shock of a French invasion when domestic occurrences threatened its total ruin. The blacks who had been transplanted from Nova Scotia conceived a jealousy of the government, and the demand of a quit-rent seems to have been the greatest grievance of which they complained; though they urged, amongst other things, their right to nominate judges from among themselves. These complaints broke out at last into open rebellion, which was fortunately quelled by the arrival of some troops with the Maroons of Jamaica, who were shipped off by government for the coast of Africa. An action took place, in which two of the insurgents were killed—three were hanged, and thirty-two were transported. This produced peace in the colony, into which the Maroons ingrafted, and they promise to be as good subjects at least as the Nova-Scotians. The account of this rebellion, and the arrival of the Maroons, form the substance of the Report. The new charter obtained from the crown forms a prominent feature, and two articles of expence deserve, from their singularity in the present state of the company's funds, to be noticed.—These are one of 1200*l.* to support the bill for limiting the slave-trade in the house of lords; the other of 1500*l.* to obtain the charter from government. From the general account it appears that the capital stock of the company amounted, on the 31st of December, 1801, to 95,567*l.* 7*s.* 11*d.*; but of this sum 88,947*l.* 19*s.* 9*d.* comes under the article of 'estimated value of property at Sierra Leone and afloat (including dead stock).' Hence the real value of the company's saleable property seems to be too inconsiderable to produce any great effects; indeed government is now about to afford it assistance. A fort is to be built for its protection, troops are to be stationed there, and the settlement at Sierra Leone seems indeed to be assuming a new form; but we still retain a faint glimmering of hope, that, under this new form, it may be made beneficial to Africa. Among the singular events attending the establishment of the colony, the printing of a newspaper in the settlement every fortnight may be considered as not inconsiderable, and the transplanting of the sons of chiefs into England for education deserves the attention of the benevolent. From the Report, however, we seem justified in our apprehensions that there will be no solid peace in the colony, unless the colonists, black as well as white, have a share in the government; and this might be done without injury to the direction at home, on the plan of representation in the West-India islands.

ART. 47.—*Facts and Remarks relative to the Witham and the Welland: or a Series of Observations on their past and present State; on the Means of improving the Channel of the Witham, and the Port of Boston; and on the Impolicy of changing the Course of the Welland: with an Appendix, containing Remarks on the Bridge and Grand Sluice at Boston, and on Wainfleet Haven. By William Chapman.* 8vo. Lackington. 1800.

These facts are of local importance only, and would not merit any *general* attention, but from the observations on the past and present state of the Witham and the Welland, which fall into the bay at the extremity of which Boston is situated, the gulf on the north of the coast of Norfolk. The discussion, however, either as of local or general importance, is not easily followed without maps or plans, which we do not find in the pamphlet before us. We may indeed remark that this coast has certainly been at times gained from, and at times has yielded to, the sea. This alteration is probably owing to the variation of the point where the tides from the German Ocean and the British Channel meet; but, from the embouchure of the Humber to that of the river Nene, which divides Norfolk from Cambridgeshire, the land is evidently gained upon the sea. At a very remote æra the flat ground at the east and the south of the wolds was covered by the ocean, at a time probably when the straits of Dover did not exist, and the southern extremity of the wolds probably formed a projecting cape; while the sea might have reached almost to Lincoln. The serpentine and long-continued course of the rivers, as well as the depth and compression of the springs, evidently prove this position, whatever may be the ruins now discovered at low water, which are probably owing to the subsequent changes.

ART. 48.—*The London Universal Letter Writer; or, whole Art of Polite Correspondence. Containing a great Variety of plain, easy, entertaining, and familiar original Letters, on the most useful, interesting, important, and instructive Subjects: and adapted for general Use and Benefit, by directing every Person to indite Letters, without any other Assistance, on the various Occasions of Life; but more particularly on Business, Education, and Love; including Letters to and from Parents, Children, Brothers, Sisters, and other Relatives. Together with various Forms of Petitions, adapted to the different Wants and Exigencies of Life. Proper Methods of addressing Superiors, and Persons of all Ranks, both in Writing and Discourse; and valuable Hints for Grammatical Correctness on all Occasions. To which is added, a modern Collection of genteel Complimentary Cards. Likewise, useful Forms in Law, such as Wills, Bonds, &c. To which is subjoined, a Table of Contents, to enable the Reader immediately to find out any particular Letter or Article wanted.* 12mo. 1*s.* 6*d. Bound.* Crosby *and* Letterman. 1800.

If it be possible that one man's form of letters should serve as a model to another, this collection may be used with as much advantage as any one in print: but it will hardly be found that the particular and immediate cause of scriptural intercourse shall have been felt in exactly the same mode and degree by him who composes a book as a vade mecum for general purposes.

ART. 49.—*A Word of Advice to Honest Country People. By a Country Gentlewoman.* 12*mo.* 6*d.* Nicol. 1800.

This country gentlewoman has given some very good advice on two important subjects to her neighbours. The first is, to establish a better practice of the duty of prayer; the second, to refrain from a very bad practice, that, we mean, of swearing. The language is plain, familiar, and intelligible. The pamphlet recommends itself also by its appearance, which is of more consequence than many serious persons who print books for the poor are apt to imagine. Under the impression of doing more good, they publish a very cheap edition, that is, one with a crowded page and small type. The consequence is, that the poor cannot read it without great difficulty, and derive but a small part of the benefit intended. This is printed in a truly appropriate manner. The type is large, the ink black; and it is fit to be introduced into a Sunday school, where the children would soon be able to read it; and, by reading it to their parents at home, to second the endeavours of the worthy writer to introduce good principles into our villages.

ART. 50.—*A Collection of Papers on Naval Architecture; originally communicated through the Channel of the Wrapper of the European Magazine; in which Publication the further Communications on this Subject will be continued. Vol. II. In Three Parts.* 8*vo.* 11*s. Boards.* Sewell. 1800.

We reviewed, some time since, the first volume of this collection, originally published in the blue covers of the European Magazine. The papers are not wholly confined to ship-building, but comprehend many circumstances of importance to the health of seamen and the welfare of the marine service. It is unnecessary to expatiate on the contents of a volume so largely circulated in its separate portions. The design, however, is good, and the execution, in general, highly commendable. There are a few trifling crude essays; but the greater number are important, and executed with ability.